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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

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"In the Name of Our God We Will Set Up Our Banners"

THE BIBLE CHAMPION

CONTENTS---FEBRUARY, 1926

EDITORIAL

The Publisher's Problems 61
The Striking Anthropomorphisms of the Bible—*Leander S. Keyser, D.D.* 62
Our Christian Land—*David James Burrell, D.D., LL.D.* 64
The Children are Taught it Too—*Leander S. Keyser, D.D.* 66
Christianity's Author—*David S. Kennedy, D.D.* 67
The Supreme Court and the Andover Endowment—*Leander S. Keyser, D.D.* 68
Impertinence of Subjectivism—*David S. Kennedy, D.D.* 69
The Sovereign Purposes of Christianity—*David S. Kennedy, D.D.* 70
How Well the Scientists Agree!—*Leander S. Keyser, D.D.* 71
Notes and Comments 72
Wayside Gleanings 76

THE ARENA

The Great Words of the Bible—*Wallace Radcliffe, D.D., LL.D.* 78
God Cares! Do We? 81
Jesus and the Higher Critics—*H. Gracey, D.D.* 82
Is this kind of Religion Christian?—*Professor Leander S. Kesyer, D.D.* 85
Alleged Discrepancies of the Bible—*William H. Bates, D.D.* 88
The Universal Spring of Life—*Reverend James R. Furbay* 91
Treason of the "New" Theology—*Reverend George H. Horne* 93
Difficult Salvation—*Christopher G. Hazard, D.D.* 95
Shall we Pray for Faith?—*Reverend A. G. Schafer* 96
If the Bible is Excluded from Schools, why not Evolution? 97
A Modernist's Creed—as it Seems to Read—*Lawrence Keister, D.D.* 98
Bishop Brent on the Coming Need 98
Prayer—Some Helpful Suggestions 108
A Question—*Ida Q. Moulton* 113

THE SANCTUARY

Paul Before Felix—*William H. Bates, D.D.* 99

FLASHLIGHTS—*Edwin Whittier Caswell, D.D.* 105

PRAYER MEETING SERVICE—*A. William Lewis, D.D.* 107

OUR SERIAL

Jungle Poison—*Professor Glenn Gates Cole* 109

LIBRARY TABLE

The Great Age of the Antediluvians—*Reverend A. Achtermann* 114
Reviews of Recent Books—*Professor Leander S. Keyser, D.D.* 115
Additional Book Notes 120

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People who desire to be posted in regard to the present conflict should read these books.

ADDRESS

Frank J. Boyer, Publisher, Reading, Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 32 FEBRUARY, 1926 No. 2

EDITORIAL

The Publisher's Problems

WE enclosed bills for subscriptions due in the January number of the CHAMPION. The price of CHAMPION is $2.00, in *advance*. When we totaled the amounts due we found they aggregated thousands of dollars.

Men, prompt to pay other obligations, are so apt to lay aside a bill for subscription. It is only $2.00. A bill for $20.00 would be paid promptly.

Our friends hardly appreciate that it means quite a few days of patient work to make out several thousand bills, and several days more to enclose them. The greatest care must be exercised so as not to make mistakes. If our friends were compelled to go through this process but once they would forever after remit for their subscription in advance!

Result! The aggregate of subscriptions due when January number was mailed totaled more than $6,000.00. The response was discouraging.

The amount due is only $2.00. Of course it is! So small an amount no publisher would bother about. But when several thousand people owe each $2.00 so that the sum total aggregates more than $6,000.00 this publisher's mind is disturbed! His income is based on these $2.00 subscriptions!

Can our friends form a conception of the really needless labor connected with the making out of bills? It is hardly fair that one week each month should be given to this work—twelve weeks a year—three full months wasted every year—just because our friends overlook the payment of their subscription in *advance!*

Now please do not accuse the publisher of impatience. He has a full measure—perhaps overflowing—of patience. But try to think of yourself in his place! It takes dollars to publish a magazine like the CHAMPION. And the printer simply *must* be paid every month. And the publisher must depend on the $2.00 subscription to pay the printer!

To those who promptly remitted on receiving bill we offer grateful acknowledgment—they are Jewels! Those still owing will render a great service if they will remit promptly.

It is seldom the publisher takes his friends in his confidence in this way, but he feels he owes it to them, as they owe it to him, to think these things!

If the financial end of publishing a magazine of the character of the CHAMPION does give the publisher quite a number of anxious moments, there is, for him, also a bright side that brings encouragement—the many letters of commendation and letters that give evidence of good accomplished—letters like this one from a college student:

"I attended Bible classes at a school of religious education where higher criticism was taught and where Kent's Historical Bible was used as a text book and all side reading was of that class. In my ignorance of religious matters I thought I was making great progress in my knowledge of the Bible for a time. But I began reading the Champion and began to suspect I was making a mistake. The Champion helped me to understand a lot of things. I feel I owe it a great deal."

Then, here's one from the dean of one of our seminaries:

"We are using the Champion in our class work repeatedly. You are doing a wonderful work. I wish millions would read it."

Here is one from a minister of note abroad:

"I value the Champion above any of the periodicals I am receiving, excellent though some of them are. And it actually seems to be getting better all the time. The December issue is a most delightful treat. Its editorials and contributed articles are of the highest order. It ought to have a large circulation. It justifies its name."

We might fill pages with such encouraging letters.—THE PUBLISHER.

The Striking Anthropomorphisms of the Bible

THAT is a long word—anthropomorphisms. But its meaning is simple. It means the form of a man, and is derived from the two Greek words, *anthropos,* meaning man, and *morphé,* meaning form. It refers to those instances in the Bible where a human form or human traits are attributed to God, as when it speaks of his eyes or his hands.

A good deal of fault has been found with these human representations of God in the Bible. Usually the critics are people who have nebulous ideas of God. They call Him the Absolute, evidently meaning by that term some abstraction of which nobody can form a clear idea. We also believe in the Absolute God, but since God must have some relation to the relative, and since the relative exists all about us, the Absolute God must have some points of contact and correspondence with the relative. With the Christian, God is not a mere abstraction; He is a person; and as a person He holds communion with the rational beings created by Him in His image.

How shall we explain these human traits attributed so often to God in the Holy Scriptures? First, since we are human and finite, our thinking must be in human and finite terms. It is difficult to see, therefore, how we ever could have understood God had He spoken in terms of the infinite and absolute, of which we can have only a shadowy conception. Practically all we can say of them is that they exist and must exist, or we could not have the finite and the relative. The one connotes and necessitates the other. Therefore the Bible, in using anthropomorphisms, used the only terms comprehensible by man. This method of revelation is another instance of the gracious divine condescension so vividly depicted in the Bible.

In the next place, the basis of these human characteristics assigned to God lies in the fact that man was made in the divine image. Hence there must be a resemblance in some vital ways between God and man. Man may be said to be a finite replica of the infinite God. Logically, therefore, there must be attributes in God which have their parallels in man, only in man they are finite, while in God they are infinite. So when we study man at his best and highest, we find the key to the interpretation of God.

With this as a basis, we can see how beautifully the anthropomorphisms of the Bible shine out, and help us to interpret God as far as He has seen fit to reveal Himself. Let us say here, however, that God's revelation of Himself is real and true as far as it goes. There is no camouflage about it. He has revealed Himself truly, but partially, not fully. This agrees with His explicit teaching in the Bible (Deut. 29:29): "The secret things belong unto Jehovah, our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law."

The anthropomorphisms, therefore, mean that there are traits in man that have their analogues in God; there are attributes and acts of the Godhead that correspond to similar attributes and acts on the part of man.

Let us illustrate this conception. The Bible speaks of the eyes of God. "The eyes of the Lord are in every place, beholding the evil and the good." "I will guide thee with mine eye." "Thou God seest me." "All things are naked and laid open before the eyes of Him with whom we have to do."

How are these representations to be interpreted? Well, they are not to be turned into mist and fog, or explained away. They may not mean that God has physical eyes like men, but they certainly do mean that in God's being there is something that corresponds to the eyes of men—some power by which He can behold in a very real way everything that is and that occurs. Yes, He must see things as they really are, or He could not preserve, guard and guide His universe. Therefore, that power by which He beholds is very properly called "eyes" in the Bible. How else could such a characteristic be described? The representation can hardly be called a figure of speech, for in the spiritual and infinite realm God's eyes must be very real, and we may know that He scrutinizes our motives and actions with unerring accuracy.

A beautiful doctrine of the Bible is that He hears. "The eyes of the Lord are toward the righteous, and His ears are open to their cry." We may rest assured, then, that there is something in God's being that corresponds to man's ears, to his ability to hear. And His hearing is real hearing. Since He created and fashioned man in His own image, He can see man's conduct, He can hear man's praises and supplications. If God were entirely unlike man, how could man know Him? How could he hold communion with Him? He might as

vell be silent before Him. A persuasive pas-age of Scriptures supports the interpretation ere given (Ps. 94:9): "He that planted the r, shall He not hear? He that formed the ye, shall He not see?"

The Bible speaks of the right hand of God. his is a most suggestive parallelism. Ususally an's right hand is the stronger of his hands, he one with which he takes a firm grasp, and ith which he firmly holds objects which he esires to preserve and protect.

All these traits have their corresponding nswers in the being of God. His right hand eans His power to keep and preserve those ho trust in Him. We even read of "the ght hand of His power." Jesus said of His ue followers, "No one is able to pluck them ut of my Father's hand." When the apostle ys that Christ is at "the right hand of the Iajesty on high," He means that Christ is othed with the power of God. Therefore ur theologians rightly say that "the right and of God is everywhere," because His mnipotence is everywhere.

The Bible often represents God as speaking irectly with men. He spoke to Adam and ve in the garden of Eden. He spoke to Cain, Noah, Abraham, Moses, and many others. What does all this mean? Did He speak in audible voice? We do not know. No one as a right to dogmatize here, because the se-et has not been clearly revealed. The Bible ldom stops to satisfy idle curiosity. The riter has no difficulty in believing that God oke in some cases in audible tones; for He ho formed the vocal organs and the atmos-here to carry sounds surely could set it in otion in such a way as to form articulate ords, if He desired so to do.

Be that as it may, it is most appealing to now from the Bible that our God has an ility in His being that corresponds to man's ility to frame articulate speech so that he n communicate his thoughts to others. Thus e may say that God's speaking means His ility to make his thoughts known to His ople. If He had no such ability, He never uld have constituted vocal organs for man r formed the air with the power to convey ticulate sounds on its buoyant waves.

Skeptics and negative Biblical critics have und a good deal of fault with the Bible for picting God as "walking in the garden in e cool of the day" (Gen 3:8); also as saying, "Come, let us go down, and confound their language" (Gen. 11:7); and similar portravals.

What is the meaning of these anthropomorphisms? Something very persuasive, we may depend upon it, or they would not occur in such a great book as the Bible. Just as man has the ability to walk about, to move to and fro, to come and go, so there are divine movements of a special kind in the realm of time and space. This is no cause whatever for stumbling. While God is absolute and infinite, yet, since He has created the relative and the finite, He must bear some connection with them; He must have relation to and respect for the realities of time, space, substance and finite personalities. We must never get so stiff and procrustean a notion of the Absolute God as to think He can have no relations to time and space.

Therefore, while there is a sense in which God is essentially present everywhere—"His eyes are in every place"—there is another sense in which there is a divine movement in time and space; that is, in essence He is omnipresent, but in different places and in different circumstances He functions differently. Now He functions chastisingly, because He is dealing with impenitent sinners; now He functions forgivingly, when sinners repent; anon, He functions regeneratingly when faith has been begotten within the penitent sinner's heart; and once more He functions sanctifyingly after the sinner has been regenerated and justified. We can see, therefore, that there are divine movements in time and space, and these are graphically, consistently and beautifully pictured in the Bible by speaking of God as walking and as coming and going. We ourselves think and speak in these same terms when we sing, "Come, Holy Spirit, Heavenly Dove, with all Thy quickening powers." By such an anthropomorphism the Christian never thinks that the Holy Spirit is not essentially present with him at all times, but he now desires Him to operate within him by His quickening efficacy.

Thus we conclude that the Biblical anthromorphisms are not crude and childish representations of God, but true and real ones, making Him familiar to us and bringing Him right into line with human experience. A God who is not like us in fundamental respects is not the Christian God, nor is He one with whom man can have any kind of communion that is worthy of the name.—*L.S.K.*

Our Christian Land

ONE day, years ago, as I stood leaning on one of the barriers at the Annual Fair in Warwickshire watching the passing show, I was conscious of a man's gaze intently fixed upon me. He saw, at length, that I resented it and made his apology on this wise: "I beg your pardon, sir; my offense was quite unintended. The fact is, you are an American; and in my early life I passed six years ranching in Colorado. It was just homesickness for America that made me stare at you. I came back here to marry a wife and settled down as an English farmer; but, bless you, that's God's country, and I am thinking I'll never be happy till I get back to it."

We think of it that way, as "God's Country." And in our national anthem we gratefully acknowledge a special Providence in our behalf:

> "Our fathers' God, to thee,
> Author of liberty,
> To thee we sing."

But the words go deeper than we think. They are weighted not only with privilege but with responsibility.

This is God's Country, that is, a Christian land, *by right of discovery.*

Who did discover America? Some authorities say that the Phoenicians, as far back as 400 B. C., while navigating the Atlantic, found a mysterious land which they called Atalantis. Whether this was really America or not is no great matter, since they sailed away without settling it. There was apparently, in divine Providence, no place for the altars of Baal and Astarte in this new country in the western sea.

Others say that it was discovered by Eric the Red about 1000 A. D. He also, with his hardy Norsemen, having touched at Labrador, forthwith sailed away. There was no place apparently, in the New World for the gods of Walhalla, a kind Providence having better things in store for it.

The man who finally achieved the honor of discovering our country sailed Westward through the Pillars of Hercules, in 1492. The soil on which he landed, off the mainland, was christened San Salvador, "Land of the Saviour," and the signature affixed to the report of his discovery was *Servus Salvatoris Christoferens.* Thus did America pass under the Christian name by pre-emption in the sacred name of God.

Our country has a second claim to the title *by right of settlement.*

It should be observed that our mainland lay practically unsettled for more than a hundred years after its discovery. In this interval strange things happened. Galileo lived, and Shakespeare. Luther nailed his theses to the chapel door at Wittenberg and sent the echoes of the Reformation rolling around the world. The Great Armada was wrecked. The bells tolled out the Massacre of St. Bartholomew's. The forces of the Inquisiton were hurled against the dykes of Holland in vain. Ah, that was a wonderful century. God was sifting the nations for suitable men to occupy the new world.

At length they came. The "Half-Moon" sailed this way with a crew of Dutch Protestants, veterans of the long protracted war against the Spanish Fury. They were no refugees, but ambitious pioneers, eager to better their condition. They had established civil and ecclesiastical freedom in their own country and were now seeking investment for their released energies in new fields of industry. They were men of intelligence, born in the air of freedom and bred in the University of Human Rights.

And hither came "The Mayflower" a few years later, manned by fugitives from persecution. They were brave men armed mightily with the Sword of the Spirit, and with freedom pulsing at the center of their hearts.

> "Aye, call it holy ground,
> The ground whereon they trod;
> They left unstained what there they found,
> Freedom to worship God."

So came the pioneers! and they were followed by others of like calibre, Huguenots of France, "blue bonnets" from the conventicle of old Scotland, and others scarred in brave struggles against oppression. God had winnowed the threshing-floors of all Europe to find this wheat for the planting of America and had kept the land waiting until these men should be ready to take possession of it.

And still they came; no longer, however the sifted best, but largely the superflux of Europe. And here emerges the vital question of the melting-pot. How long can the process of assimilation go on?

A third claim lies *in the right of eminent domain.*

The Thirteen Colonies held about a million square miles of territory along the seaboard, with no outlook toward the West. The original step toward expansion was taken in the Louisiana purchase in 1803, which doubled our national area; the next in the acquisition of the Northwest in 1846, which fixed our northern boundary at the forty-ninth parallel; and then the purchase of Alaska in 1867. These with the recent addition of our Island Possessions have, as they say, placed us "on the map" with the Great Powers; and our responsibilities measure up accordingly.

Thus far, be it observed (except in some minor instances, for which God forgive us!), our national expansion has not been by conquest but by peaceful diplomacy. We have been providentially kept from the acquisition of territory

"By the good old plan
That he may take who has the power
And he may keep who can."

And fourthly, this is God's Country *by right of arms.*

We have had four great wars; one of them was waged for Independence, under the legend "Christo sub duce"; another for Freedom, when our armies kept step to the Battle Hymn,

"In the beauty of the lilies, Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free:
His truth is marching on,"

and our last war was in the interest of Humanity and universal peace.

This is God's Country, fifth, *by right of successful occupancy.*

It is an old saying that "possession is nine points of the law." It was not so, however, with the original dwellers in Paradise, whose occupancy was conditioned on their tilling and keeping it. Moreover the "nine points" of possession have signally failed in the history of nations, from the beginning until now. The last of sad examples is Siberia which after centuries of unproductive tenantry slips from the ineffective hands of its possessor. Thus far our country has not suffered from the burying of its borrowed talent.

We humbly acknowledge the goodness of the Lord in our prosperity. Our people have not kept and tilled their Paradise in vain. It is related that when Matthew Arnold returned from his visit to America he said, "I have no fault to find with that country except that it is so beastly prosperous."

In whose hands is our almost immeasurable wealth? We have thirty millions of Christian people, who by common consent are the thrifty, cultured and prosperous class. What a trust is here and what grave responsibilities are involved in it! John Foster says, "Power to its last atom is responsibility." God has given us broad acres and inexhaustible mines of treasure, and with them he has laid a mighty burden of duty upon us.

A sixth claim to the title is by *statutory right.*

Our laws and jurisprudence have over and over again committed this country to divine care and control. The men who came over in the Half-Moon were impelled by convictions which found expression in the legend at their masthead, "For Christ and his Church." In the cabin of the Mayflower on the open sea a system of government was drawn up beginning and ending with the words, "In the name of God, Amen." The Continental Congress was opened with prayer; and the Preamble of the Declaration of Independence was an amplified statement of the fact that "God hath made of one blood all nations of men."

A like recognition of religion is found in our Constitution. It is true that the name of Christ is not found in that instrument; but his authority as manifest in Holy Scriptures is interwoven through and through it. The principles which are therein set forth were avowedly based upon the Decalogue and the Sermon on the Mount, the two historic symbols of ethics in the world today.

And finally this is a Christian land by *Res Adjudicata.*

The question has been referred to our highest courts and always with the same result. It would appear that this should determine the matter beyond all dispute. To challenge the Christian character of our country and its government, under such circumstances, is possible only for two classes of people: on the one hand, for native-born disloyalists who decline to recognize the final arbitrament of our courts; and on the other for unnaturalized immigrants who seek to apply the political heresies of foreign countries to the institutions of our national life. All true Americans doff their bonnets at the decree of Law. They recognize the final authority of "the Powers that be," as "ordained of God."

It is well to remind ourselves of these facts in view of the secular drift in some quarters. We were disturbed years ago when the legend "In God we trust" was removed from our

coins. We have been troubled from time to time by the exclusion of the Bible from our public schools. Such events, however, are merely indicative of an increasing disposition to bow God himself out of doors. The time has evidently come for the millions of patriotic people in our country to serve kindly but emphatic notice on all who seek shelter under the aegis of our free institutions that the fundamental principles of our American civilization have not been abrogated in their behalf; in other words, the guests at our fireside are expected to observe the common rules of hospitality.

In one of the bold visions of the Apocalypse there appears a woman, clothed with the sun, having the moon under her feet and upon her head a crown of twelve stars. Pursued by a red dragon with seven heads and ten horns she flees "into a wilderness where she has a place prepared of God." Thus in troublous times the Church of Christ found shelter in the new world. What follows? Let Washington speak: "It is my earnest prayer to God that he would be most graciously pleased to dispose us to do justice, to love mercy and *to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our religion, without a humble imitation of whose example in these things we cannot hope to be a happy nation.*"

"You have in America," wrote Gladstone, "a natural basis for the greatest continuous Empire ever instituted by men." That, however, is little to the point. Imperial greatness is a will-o'-the-wisp. The thing to be desired is not "continuous Empire" but perpetual loyalty to the God who "hath made and preserved us a nation"; that so, like a city set upon a hill, we may as a Christian Land reflect our mercies to the world. This, by the memory of the fathers, is our manifest mission. God help us to discharge it!—*D.J.B.*

The Children are Taught It Too

A NOTABLE editorial appeared in *The Sunday School Times* for October 24, 1925, under the heading, "Harmful Tendencies in Children's Books." The theory that man is a scion of the brutes has to be dished out, it seems, even to the juvenile mind. We shall give a few of the instances mentioned by our contemporary.

A book by Frederick A. Kummer, entitled "The First Days of Man," tells "how environment developed him from the lowest animals, and being hungry, compelled him to think, and thus made him a man." What trash to teach to our children! We hope that the children will ask whether the monkeys and apes did not become hungry too, and, if they did, why they did not learn to think, and then evolve into men. We do hope that the child mind will be able to see the absurdities that the so-called "scientific" mind fails to see.

Another children's book teaches that "man's present idea of God has grown out of sun, moon and animal worship"; also that "thinking men and women of today do not believe in the God of the Israelites, because we cannot believe he would choose and defend one people, nor be appeased with burnt offerings." The narrative of the falling of the walls of Jericho is called "an ancient myth." This author uses these phrases: "Since man first began to walk erect, to be different from the animals."

We do hope that some of the boys and girls who read such books will be acute enough to ask why none of the rest of the animals ever learned to walk erect, and have never since, through all the ages, learned to walk erect.

Another book gives the following order of man's evolution: "Animals, monkeys, people." Are not monkeys "animals"? This author describes man's ancestors thus: "Primitive people were wild animals, fearful and cruel creatures." Another children's book says that "educated people have rejected the doctrine of special creation," and have come to believe in the theory of evolution. The editor tells us that a certain library association awarded the John Newberry gold medal to Hendrick Van Loon's book, "The Story of Mankind," as "the most distinguished contribution to American literature for children."

The world has gone wild over this question of man's animal pedigree. That crude theory has become a fad and fashion. But we believe the people will soon become nauseated with its odor of the lair, the den and the jungle, and will begin to long for the aroma of Eden's garden. It will be a better day for civilization when man is once again interpreted in terms of the image of God instead of in the image of the beasts of the jungle.—*L.S.K.*

Christianity's Author

CHRISTIANITY was not invented or discovered by man. It is not an evolution from the natural. All the lines of history, and Christianity's own power and claims point straight to Christ as its Author and Finisher. Who is this Christ and what is he?

He is a Man

He was born of a woman. He grew and waxed strong like other men. He ate, drank, was hungry and weary, like other human beings. He rejoiced and wept. He lived, labored and died. He was in all things like unto his brethren. He is therefore not a phantom, or a mystery, or a myth. Those who lived with him saw him, heard him, and handled him. He dwelt among them, and they beheld his glory.

He is a Teacher

He spake as never man spake, yet the common people heard him gladly. He taught earthly things and heavenly things. He made plain things that had been mysteries for ages. He revealed to man the things of God. He silenced and put to confusion his adversaries. He reviewed the past from the beginning, and he foretold the things of eternity. He revealed God and exposed man. His wisdom was unsearchable, and his ways were past finding out. He never went to school, yet his wisdom confounded the doctors, even when he was a boy. As a teacher, he has no equal among men in all the ages.

He was a Perfect Example

He challenged the world to convince him of sin, and the world has been compelled to answer, "We find no fault in him." Enemies cruelly charged him, but the charges blighted the accusers. Through the ages, his followers have loved him, trusted him, and those who denied him have been compelled to give him glory. Strauss, who denied his miracles, declares: "He remains the highest model of religion within the reach of thought." Diderot, the French atheistical philosopher, challenges his comrades, saying: "I defy you all, as many as are here, to prepare a tale so simple, and at the same time so sublime, so touching, as the tale of the passion and death of Jesus." Rousseau, who says that part of the gospel is repugnant to reason, yet declares: "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." Theodore Parker, who compared him favorably and unfavorably with other men, yet concluded, "What man could have fabricated Jesus? None but a Jesus." Renan makes him "the corner-stone of humanity," and declares, "The greatest minds have seen no further." All this is the testimony of those who rejected him, so he has compelled the homage of the ages, despite the attitude toward him.

He was a Miracle-Worker

Nature yielded to his touch. The water blushed into wine. The few loaves and fishes multiplied to basketfuls in his hands. He opened the eyes of the man born blind. At his command, the sick were healed and the dead lived. He appeared and disappeared at will, regardless of physical obstructions. The fig tree withered at his curse, and the devils were subject to him. All who knew him said, "Whence has this man this power and wisdom?"

He was a Saviour

The three great enemies of mankind are Satan, sin and death. He came into the world to save men from these enemies. He met Satan in the temptation of the Wilderness and conquered him. He was tempted in all points as we are, but never sinned. He rendered a perfect life of obedience, and then "gave himself a ransom for the sins of many." He paid the full penalty for all sins, satisfied infinite justice, and won the hearts of immense hosts in reconciliation to God. This text surpasses anything ever written: "I lay down my life for the sheep. . . No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." He also promised that he would raise all who are in their graves. Take away Christ's love, wisdom and power of salvation, and his glory falls from him like a robe. His brotherhood, teachings, example, and even his miracles, mean nothing if he did not conquer the enemies of men.

He is God

Christ is not the evolution and perfect development of manhood or of a divine element or image in man. John declares that when things began, he already was: "In the beginning was the Word, and the Word was with

God, and the Word was God." This is the only competent explanation of Christ. He himself says: "I came forth from the Father, and am come into the world; again I leave the world and go unto the Father." His entrance into the world was supernatural. Matthew and Luke declare he was incarnated in the virgin birth, and no other incarnation is known to man. John says he was "the only begotten of the Father." Paul declares "he was made of a woman," and was "God manifest in the flesh." He said he and his Father were One. He also declares, "All power in heaven and earth is given into my hand." When Christ says, "My Father is greater than I," he can only mean in order, as "Fatherhood i before Sonship," while Father and Son ar the same in substance. Christ received wor ship and divine ascription from men, as wher Peter called him the Son of God. Thoma said, "My Lord and my God," and the blind man worshipped him. Such are Christ's claim of Godhead, and such are the ascriptions t him as God in all the Scriptures, that to deny his Godhead is to make him the greatest im poster known to mankind. If Christ be not God, Christianity has no sufficient cause, and is only a passing phenomenon. But Christ is God by infallible testimony.—*D.S.K.*

The Supreme Court and the Andover Endowment

MANY of the liberalists in theology seem to have ethics all their own. It seems to be the ethics of opportunism, not of straight up and down morality. Foundations given for the promulgation of the pure gospel are diverted by them to other uses, to those of the liberalistic propaganda. The well-known Andover Seminary case illustrates this elastic kind of ethics. We cannot help placing before our readers the facts as they are set forth by Ernest Gordon in a recent number of the *Sunday School Times*. He says:

"The attempt to appropriate the Andover endowments to the uses of the Harvard Theological School will make it exceedingly difficult for any well-informed person in the future to listen to a Unitarian when he speaks of ethics. Fortunately the Massachusetts Supreme Court stepped in, and ordered a return of the property. The published opinion of the Supreme Court is a stinging rebuke to all and sundry trustees of Andover and authorities of Harvard concerned in this business."

Then he quotes almost in full the decision of the court, which is a document of such signal importance and judicial discrimination and equity that it ought to be broadcasted throughout the world. We give it herewith:

"An owner of property," says the court, "may give it upon trust to maintain and inculcate any doctrine of Christianity or to promote and extend any particular Christian denomination by the training of ministers to preach its tenets. The obligation is imposed upon the managers of such a charity to adhere strictly to the scheme of the founders. Those who administer the charity have no right to vary, alter, or change its plan. They must execute the purposes of the founders conformably to its true intent. Their ideas o expediency or general utility in conducting th trust are of no consequence. The court in as certaining the purpose of the founders of char itable trusts and in performing its duty to se that they are not perverted, has no concer with the degree of public advantage likely t flow from the trust as founded, compared wit some other more or less analogous purpose. . In applying these principles to a charity estab lished for the training of ministers of religion manifestly not the slightest consideration ca be given to the present prevalence of religiou creeds or doctrines to be taught or to our ow beliefs concerning them.

"An undenominational theological schoo was foreign to the purpose of the founders an alien to their declarations. . . Those origina donors were resolute in their determination t combat liberal religious thought among con gregationalists. . . It is manifest under the as sociate and additional statutes that every An dover professor must believe sincerely and b conscientiously convinced of the truth of thes distinctive theological doctrines. . . The pla for closer affiliation with Harvard is not com patible with the foundation of the Andove Theological Seminary. The Andover Theo logical Seminary was established as a separate distinct, and independent theological school The instruments of gift which called it int being disclose no express or implied permissio that it ever be consolidated with another kin dred institution. . . The joining of the sem

ıary with another institution to form a non-enominational theological school is contrary o the avowed end and aim of the founders."

In spite of this proviso, plain as language ·n make it, the Harvard Theological School, iven up to Unitarian teaching, seeks to de-ermine the terms on which professors shall e permitted to become teachers in Andover eminary, and those terms are utterly differ-nt from those laid down in the original be-uest. This is the way the court decision uts it:

"The professors appointed under the An-over endowment do not become professors in he new theological school until appointed by he governing boards of Harvard. No one can e and remain an Andover professor until ap-ointed by the authorities of Harvard. The ndependence of an educational institution is one when its teachers must receive their final ppointment from some outside authority. . . Doctrinal and creedal requirements were of the essence of the purpose of the founders of the Andover Seminary. The founders looked forward to no such modifications. On the contrary, the associate founders enjoined that every article of the creed 'forever remain entirely and identically the same, without the least alteration.' . . These findings cannot abate or qualify the emphasis placed upon the Andover creed and the Westminster Assembly's Shorter Catechism in the constitution and the associate statutes of the Andover Seminary."

"This decision," says Mr. Gordon, "is of great timeliness and importance. Other Christian endowments are being insidiously attacked and misapplied, although in utter shamelessness the Andover perversion will always remain in a class by itself. The time is ripe for a defensive organization with ample legal resources to examine into such perversions and to take steps to correct them."

Impertinence of Subjectivism

SUBJECTIVISM as defined by authority and generally recognized, is "The method of investigation that observes and treats realities in subordination to preconceived notions or assumptions and constructs systems in accordance with the conception of the nvestigator rather than with the facts." This ; the method of much of the modern think-ng, especially in the philosophical departments f the higher institutions of learning. It is holly ruled out of science proper. Yet the ame man will use the inductive method while ursuing his studies in natural, mathematical r other true science, and then shift to the ubjective method as soon as he enters phil-sophy, morals or religion. The subjectivist egins with certain preconceived notions. He nen takes facts which are known and some hich he manufactures, together with his pre-onceptions, and works them into a system nd gives them out through teaching to others s something new, conclusive, authoritative, hlling this the new knowledge and up-to-date nformation. If any refuse to accept this ystem, then he is ridiculed, as an obscuran-st, a reactionary, a traditionalist, a mossback, n old fogey, etc. If the matter ended here, would be of little concern. But this new nowledge has been pressed with such pre-umption and impertinence that it has upset the faith and confidence of many in things that are sure and real.

The two chief lines along which this subjectivism has opposed the Christian faith are those of evolution and destructive criticism of the Bible. These two systems are close akin, both of them are subjective, and both maintain the system which holds that all things come from a primordial element by a process of development under an inherent potency. The Darwinian theory represents one of these, and "the rainbow Bible" the other. Both have been scrapped, and their successors are of the same character. It is these two conceptions in their varied forms that the modern rationalist is trying to everywhere inject into the Christian church, and that with impertinence and determination. These systems are altogether antagonistic and of purpose destructive to revealed Christianity. It therefore becomes the duty of the Christian church to resist them in every way.

There are those within the Christian church who advocate the "let alone" policy. They imitate Gamaliel. He knew that several teachers and leaders had risen and gained many followers, and had fallen into ruin and took the followers with them. But he advised to let these men alone, and if they proved good, then that was a sign that God was with them. If they proved bad, then we would

know that God was opposed to them. But that knowledge would be too late. It would be after the ruin had occurred. That may be the wisdom of man, but it is not the wisdom of God. When God sends a messenger or a teacher, he sends credentials with him. Christ and the apostles warned us against false teachers and commanded us to resist them and turn away from them. The modernists are determined, and so must believers be. The sooner now the separation comes, all the better.—*D. S. K.*

The Sovereign Purposes of Christianity

OUR Saviour has finished his work of redemption, having conquered Satan, sin and death. He is about to leave the world and ascend up into heaven and to take his seat at the right hand of God. Just before his departure, he gave this charge to his disciples: "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." The substance and circumstance of this statement is a sharp challenge to every Christian who, since Christ's departure, has, or will exist, on the face of the earth. It deals with the eternal destinies of the human race, the one consuming purpose of Christianity, the single instrumentality for acquiring this purpose and the earthly results following.

The Eternal Destinies

In the exercise of his greatest powers, man cannot reach beyond the present world. He therefore can make no discovery or assertion about a future existence or life. With all his philosophy, all his science, with all his history, language, or art, he can determine nothing beyond this planet or a future life. Man, by his rational constitution and by his persistent yearning, hopes for a life hereafter; but, left to himself, he is compelled to say, I do not know; I cannot tell.

Jesus Christ is the only person who dared to make positive assertion about the eternal. His character and his teachings are final and beyond question. He declares that there are but two possible destinies for the human being: they are heaven or hell, eternal salvation or eternal condemnation. No other teacher, whether prophet, apostle, philosopher, or scientist, ever spake of heaven and hell with like authority or definiteness on these subjects. He speaks about them in the most direct language and with the most striking earthly figures, to make distinct and impressive their true natures. Heaven is his Father's house, the glorious dwelling place of the angels and all the glorious hosts of the higher beings, and of just men made perfect. It contains blessings and beauty which eye has not seen nor ear heard, neither has it entered into the heart of man, the things which God has prepared for them that love him."

He is just as positive about hell. No other has ever spoken with the same definiteness and positiveness about hell as has Christ. It is a place of eternal torment. The earthly figures which he uses to describe it cannot be exceeded for clearness and intensity. It is like an eternal fire which shall never be quenched. It is a torment asking for a drop of water which will never be given. It is a gnawing worm which never dies and never ceases. No such strong terms have ever been used to describe anguish.

Jesus Christ declares that every human being that ever lived, or ever will live upon the earth, will spend his eternity in one of these two places—heaven or hell. He will either be eternally lost or eternally saved. This was his declaration, and the world never needed the challenge of this message more than it does now. Everywhere upon the earth the peoples of this age are so consumed with the interests of the passing life and world that they have lost interest in the vital question of their eternal doom.

This makes the salvation of the individual the all-absorbing purpose for every day, or all the work Christianity is doing in the world in all nations. To neglect this purpose one iota, or to permit secondary things to crowd it out, is the wickedest and meanest unfaithfulness. What will all benefits or blessings profit a man if he himself is lost? In the terse language of our Lord: "What is a man profited, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Christ declared this salvation to be his own consuming purpose, when he said: "The Son of man came to save that which is lost"; "and to give his life a ransom for many." The present age has largely lost sight of this salvation

nd this ransom, and is distracted by the sub-itution of interests that are only passing. his is as reasonable as for people concerned n a wreck of a train or automobile to give ttention to the repair of the machine and to rushing off the living and uninjured instead f rescuing the wounded and dying. The ab-orbing purpose of the gospel is not to make nen better, or to make the world a better lace to live in, but to save the lost from ternal death.

What, then, is the means and instrument of lvation? The means is faith. "He that be-veth shall be saved"; "Hhe that believeth ot shall be condemned." But how is this aith obtained? Paul answers definitely: "Faith cometh by hearing, and hearing by he Word of God." Christ says, "Go ye into ll the world and preach the gospel." The ne thing any or all can do for faith and sal-ation is to carry the Word of God down ver the wires of the understanding down into he soul. If any fail to do this, then their hole life is useless and has missed the only great purpose of the human soul. By such failure, time and eternity are darkened and embittered. The giving of the Word of God, the gospel of Jesus Christ, to human souls is the chief life-purpose of the church and every Christian. It would be well if the church would center all her work on this purpose and work.

The earthly results of this high purpose are also noted by Christ. He says: "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Here we have mention of the miraculous. That was used as testimony. The testimony, being perfect, the miraculous has ceased. But the results remain. Every soul saved is a salt to stay putrefaction and a light to dispel darkness. But if salvation ceases, every effort for the betterment of the world will prove a failure.—*D.S.K.*

How Well the Scientists Agree!

AT the annual "science fest" of the British Association, held at Southampton, England, September 26th, the mooted question of the age of the earth was somewhat vigorously debated. The estimates ranged from 0,000,000 to 1,710,000,000 years, the geolo-sists favoring the longer period.

That makes a difference of *only* 1,690,000,-000 years! That is a mere trifle when evolu-ionists get to making their exact calculations! nnd, of course, all those who do not accept neir dicta right offhand are "abysmally igno-ant"!

Seriously, however, the data on which they ase their calculations must be very uncertain hen mathematically they yield a difference f more than a billion and a half of years. Would it not be wiser to make no guesses at ll until greater certainty is gained and a reater degree of agreement is reached? Do ot these futile conjectures make the noble ubject of science ridiculous in the eyes of nany people? We believe that they do vast njury to the cause of science. Why not ad-nit humbly that we do not as yet possess a ufficient body of facts to warrant any decision s to the age of our planet?

Professor W. A. Parks, one of the leading nembers of the Association, declared that, during more than five million years the protozoa, the earliest forms of life, "never have given rise to anything but unicellular offspring." Is not that a damaging admission for an evolutionist to make? And yet the professor is an ardent evolutionist. But, hold! if the protozoa have always reproduced after their kind, and have never given rise to anything else, is not that an indubitable proof of fixism of species? Just mull that fact over for a few moments. If evolution is in the saddle, and has been in the saddle since the beginning, the earliest unicellular life forms should have developed into multiple-celled creatures ages on ages ago.

Nor is that all. If evolution is true, one or a few of the amœbæ (unicellular forms) must at some time have brought forth a multi-cellular creature, while all the rest of his fellows never made one iota of progress through millions of years. Why not? What kept all the rest of the vast host from evolving? And why did that solitary individual strike out alone on the upper gradient? We also must believe that this lone little hero continued to make progress through all the ages, until he brought forth all the millions of higher forms of life, including man; while all his fellow-protozoa continued in *statu quo* as they were at the beginning. Marvelous! And yet there are peo-

ple who cannot believe that the omnipotent God could have created the various original germ-plasms and endowed them with the power to procreate after their kind.

Note further what our scientific professor says: "The conclusion is obvious that in the pre-Cambrian period occurred a marvelous event, due to certain conditions, which has never since been duplicated."

He means, of course, the initiation of life. "Due to certain conditions." What were the conditions that caused the spontaneous generation of life from previous non-life? If today we find the law of biogenesis in control—today when all the conditions are most favorable to abiogenesis—how could such an exceptional "event" have occurred when the earth was absolutely sterile? Besides, if life sprang up spontaneously in that far-off age, and has never done the like since, what becomes of the doctrine of uniformitarianism—that nature operates now as she has always done in the past? It is evident to the Christian believer that an event did occur a long while ago—an event that has never been duplicated since, namely, the divine creation of life and species; and that is precisely what the Bible tells us. God finished all His creation at the end of the sixth creative period, and has created nothing *ex nihilo* since then. The testimony of the Bible and nature harmonize perfectly.

Regarding the immense age of the earth, according to the pronouncements of the speculative scientists, we cannot help wondering why God—if they will consent to admit Him into the process—should have consumed so many eons on eons in producing mere animals like monkeys, apes, chimpanzees and gorillas. Does it not seem that from six thousand to ten thousand years would have been ample to bring forth such creatures? Would that not be plenty long enough to give man's body its present status, and also to create his soul and develop it to its present imperfect condition?

But suppose, for the sake of present argument, there is no God; then what is the purpose of all this long-drawn process of evolution? The outcome is certainly a poor one, considering that the inscrutable power that started it has spent millions, perhaps billions, of years in bringing it to pass.

On the other hand, the Biblical view is much more rational. According to this view, God has not been wasteful of time on small and trifling minutiæ, but has created a universe according to His own will and wisdom, has given ample time for its development, including man, and will in His own good time bring it to a glorious climax in the "new heavens and the new earth, wherein dwelleth righteousness."—*L.S.K.*

Notes and Comments

DUST open up your Bible anywhere, and you will find a gem. Here is one (1 Cor. 12:7): "But to each one is given the manifestation of the Spirit to profit withal." This means that we have varied gifts, and that they are conferred upon us by the Holy Spirit. But for a wise reason: not to be wasted; not to be used selfishly; but to help one another; to push forward the kingdom of God. What a world this would be if all God's gifts were used in that way! Consecrated talent—that is the great need of the world at this time.

Could God have created the universe and set it running, and then left it to work out its purpose according to the laws which He put into its structure? Yes, perhaps He *could* have done so, for there is nothing impossible with God. We cannot assert, *a priori,* that God could not have made a machine capable of perpetual motion. But, praised be His name, He did not do this. His Word teaches us a better philosophy, namely, that God upholds the universe, personally directs it, takes a deep interest in it, and watches minutely over the lives of individual men. It is not so much what God could or could not have done; it is rather a question of what a God who created the cosmos would have done to be consistent with the highest wisdom and goodness.

What sad departures occur these days! The *China Christian Advocate* printed, not long ago, what it called "The Creed of Jesus," and one of the leading American *Advocates* reprinted it in a conspicuous way as if to endorse it. Every paragraph begins by saying of Jesus, "He believed." We want to ask the editors of those papers where the Bible ever says of Jesus that "He believed" anything. There is not a place in the New Testament where he uttered the phrase, "I believe.' Never one! We repeat, Never one! Read your New Testament and see for yourselves. Jesus said positively, "I *am* the light of the world," not, "I believe I am the light of the world." He said, "I and the Father *are* one" "I *am* the way, and the truth, and the life;' "In my Father's house *are* many mansions; if it were not so, I would have told you." We challenge the world to find a place in the

spels where Jesus said, "I believe." If you nnot find such a passage, you owe it to your aders to make the *amende honorable*.

Even the creed of Jesus as given by these eralists is a skimmed one, diluted to suit eir subjective complexes. As Dr. John A. aulkner points out, it omits the following tal doctrines which Jesus taught: that He as the forgiver of sins; that He gave His e a ransom for many; that He shed His ood for the remission of sins; that He was e eternal Son of the Father; that He came save the world; that He rose from the dead the third day; that He ascended to the ght hand of the Father; that He poured out e Holy Spirit in Pentecostal power upon the ostles; that He established the sacraments of ptism and the Lord's Supper; that He will me again on the last day to judge the quick d the dead. Oh, you Modernists! what are u trying to do with the teaching of our rd?

Here is a good word from Mahatma Gandi himself, spoken to a Christian missionary: would suggest that you practice your religion without adulterating it by compromise 'toning it down.'" Let everybody say, æa! yea!

But the following is not so good; it is from at liberalist, Dr. H. E. Luccock: "We hear uch of the verbal inspiration of the Scriptres. Much discussion of so-called 'heresy' nters on this subject. But there is a matter much more importance, namely, verbal inration *from* the Scriptures." That may und like a smart epigram. But it is not ue. It contains a fling at orthodoxy which utterly unnecessary. It also contains a logil inconsistensy. You could not get verbal spiration *from* the Scriptures unless you beved in the verbal inspiration *of* the Scripres. Suppose, for instance, a man does not cept the Bible as verbally inspired, and at therefore it contains many errors, will me one arise and tell us how he could get rbal inspiration *from* it? Rationalists seem have faulty reasoning powers. Let us be allded and accept the verbal inspiration *of* the riptures and its logical consequent, verbal spiration *from* the Scriptures.

We propose terms of peace to the whole hristian church. They are as follows: Let people who belong to the Christian church d call themselves Christians make a sincere ort to defend the whole Bible and the whole Christ and the whole Christian system in the face of all gainsayers, instead of going through the Bible and trying to find discrepancies and contradictions, and thus helping the unbelievers along. Let us go on the assumption that a book like the Bible, which tells us about the redeeming God, which portrays the wonderful person and work of Jesus Christ, and which has been the Holy Spirit's instrument in the regeneration of millions of lives, is most likely to be a divine and inerrant book throughout. Then we will examine it in the sympathetic mood, the truly spiritual mood, and will make a sincere effort to find it a beautiful and organic unity and consistency from first to last. This is a sincere proposal. Among other schools, it is offered to the Divinity School of the Chicago University, Garrett Biblical Institute, Union Seminary, Auburn Seminary and Rochester Seminary. Why not consider it? It will unify the Christian church, and at the same time make her evangelical and equip her with the power of the Holy Spirit.

One of the weakest reasoners we know is Dr. Cadman, of modernistic fame. In a New York liberalistic journal he recently answered the question whether he believed in evolution in this way: "I believe that one of God's methods of creation, having nothing to do with the origin or cause of things, is gradual development. You see that in everything that grows; in the oak from the acorn; in the child from the mere seed; in the man from the babe." First, we reply, creation cannot take place by evolution. The former term means the bringing of something new into existence—some entity that had no prior existence. A thing must be created before it can develop. When men confuse their terms in this way, is it any wonder they reason poorly? Again, the growth of things from seeds or germs already in existence and ready to function, is not what is meant by the theory of evolution. Take the acorn—whence did the first acorn come, so that an oak could grow from it. Evolution undertakes to tell us that it evolved from a single cell that came into existence some time in the remote past. Evolution also teaches that the "seed" (germ-plasm) from which the human baby was developed came from that same primordial cell. That is evolution, and we feel somewhat impatient that a man of Dr. Cadman's pretended wisdom does not know it. He knows well enough that no evangelical, Bible-believing Christian doubts the growth of the oak from the acorn. What the

Biblical Christian does not believe is that God evolved man from the primordial cell up through the worms, mollusks, sub-apes and monkeys.

It is gratifying to know that Dr. Arthur I. Brown's elaborate article on "Evolution and Blood-Tests," which was published in this journal for November, 1925, has received a number of plaudits. One college president wrote that it was the best contribution he had ever seen on the subject, and was so thoroughgoing as to be entirely convincing. Favorable comments have been received from Harvard, Princeton and Johns Hopkins. Our columns are open for anything new on this subject, which we regard as of great importance. In Rev. A. Funck's little treatise, "Evolution and the Bible," we find that Professor Otto Hamann, in his book, "Natur und Bibel," has shown that the deductions of some of the evolutionists from blood-tests were "entirely wrong." We should be glad to know what his reasons are for saying so.

Mr. Funck gives a valuable quotation from an address by Dr. Joseph McFarland, professor of bacteriology and pathology in the University of Pennsylvania, who says: "You may transfer cancer from one cat to another, and the other cat will have cancer. It will take effect. But if you transfer cancer from a cat to a dog, or from an animal of one species to another, it will not take effect. This condition is due to an entirely different chemical action in the bodies of human beings, and in every single species of animal." Dr. L. Duncan, another great physician, declares that "it is impossible to inoculate human cancers into apes." He also says that animal tumors cannot be inoculated from one animal species to another. These citations from physicians are most noteworthy. They prove what we have believed for some time—namely, that each distinct species of animal has its own chemical formula for its blood; also that the blood corpuscles and cells of each species are distinctly their own; and, further, that the procreative cells of each species are distinct and specific, and therefore there can be no inter-breeding. All of this would prove that originally God saw to it that each species should be separate, should never cross with other species, and should bring forth "after its kind." We should like to have expert and technical testimony on the points here raised; for we want the truth, and the whole truth.

Do the angels obey the teaching of the Holy Scriptures? There is evidence that they do. In Rev. 22:8, where John is described as falling down to worship at the feet of the great angel, he was forbidden to do so. Said the angel: "See thou do it not: for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this Book; worship God." The evident reference is to the book of Revelation which had just been given to the apostle. If the angels keep the sayings of that book, why not all the rest of the teaching of Holy Scripture which is applicable to angel life and conditions? If angels accept the teaching of the Bible, why should not human beings? Why not you and I?

A Bible teacher recently asked a class which passage of Scripture goes back the farthest into the past. The reply was, the first verse of the Bible, "In the beginning God created the heavens and the earth." But the teacher corrected the statement by referring to John 1:1, which says, "In the beginning was the Word, and the Word was with God, and the Word was God." Yes, this verse goes back beyond the beginning of the universe to the eternal Word, who "was before the foundation of the world." This is evident from what follows: "And by Him were all things made, and without Him was not anything made that was made."

That the personality of our Lord goes back to His pre-incarnation existence is evident from many Scriptural passages. "The Word" in John 1:1ff. is spoken of as personal, as when it is taught that He made all things; that He was the true light; that He came unto His own, and His own received Him not; that those who received Him became the sons of God. All these references connote personality. Thus the Word was a person—a pre-existent person. Then in verse 14 we read that "the Word became flesh, and dwelt among us, and we beheld His glory." Now, into what teaching alone will this description fit? Only into the doctrine of the Virgin Birth. Accept that doctrine, and the Johannine teaching is perfectly clear. Otherwise it is meaningless.

The pre-existence of our Lord is taught in other Biblical references. Jesus said (John 16:28): "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." Also John 13:3: "Jesus, knowing . . . that He was come

om God, and went to God." Here is a de-ding passage (John 17:5): "And now, O ather, glorify thou me with thine own self ith the glory which I had with thee before e world was." This doctrine agrees with nd confirms the conception of Christ by the oly Ghost of the Virgin Mary; for then the vine person of the Son of God became in-rnate—that is, the pre-existent Logos Word) "became flesh." Had Christ been turally engendered, He would have been a ew human person—one who never existed fore. Therefore, He could not have been ne Logos who was "in the beginning with od and who was God." He could not have een the Creator of the world. He could not ave had glory with the Father "before the orld was." Grant the doctrine of the Vir-in Birth, however, and all these passages are s clear as the noon-day sun.

One cannot help marveling at the varied ontents of the large daily newspapers. How uch work must be required to produce them! What ingenuity is displayed! What wide and iversified fields of knowledge are covered! and and sea are ransacked to find something ew to tell. Yet some of us wonder whether ne editors and reporters really exercise wise udgment in the selection of news and read-ng-matter for which the vast majority of peo-le care with any worthwhile degree of inter-st. Probably the caterers act on the principle nat they must try to suit everybody's taste, nd that tastes are about as varied as are indi-iduals. Thus they must make each issue a nrge volume, so that all will be suited.

But do the newspapers print everything that s of vital interest to everybody, or do they isjudge a large part of their clientele. This s what we are coming to: In a certain large ity great religious meetings were held. Many eople were in attendance, showing a wide nd deep interest in the subjects discussed, hich were of a vital character. Speakers of ational and international note delivered in-piring addresses. In at least some issues of the ig dailies not one word was printed about he meetings, while countless other matters, ome of them of no vital interest or impor-ance, were dished out at much length, ac-ompanied with glaring headlines. The sport-ng sections were crowded with news, and nany pictures of famous athletes in all sorts f attitudes were displayed. One wondered whether the religious people of the city were ot also purchasers and readers of the news-papers and why good policy and fair treatment did not lead the journals to print news that would have suited their tastes and desires. Do not news editors know that there are millions of Christian people in this country who support and read the daily papers? Are they printing "all the news that is worth printing"?

How strange are the emphases and estimates of men! A man who was steeped in sin, who was in the bonds of evil habit, was saved by Christ, rescued from an evil life, brought from darkness to light, his feet set on the high-way of holiness, became a faithful husband and father. But the newspapers knew nothing of it, said not a word about it. It was not "news." It would not have made a "good story." But a football player made a "touch-down" on the athletic field. He received an enthusiastic "writeup," and his picture was shown. Such are some of the strangely incon-sistent appraisals of life. But, of the two cases above described, which news-story was borne to heaven and caused the angels to rejoice?

Why should the angels of God rejoice over a sinner who *repents?* Because his repentance means that he will be pardoned, cleansed, saved; will become a candidate for residence forever in heaven with the angels. Hence the heavenly denizens rejoice over the contrite sinner who comes to Christ by faith for par-don and salvation. Jesus used just the right word when He said that a *repentant* sinner causes joy in heaven. He always used the right word.

It is blessedly true, too, that the angels of God rejoice over *one* sinner who repents—just one. No matter what his earthly condition, rich or poor; no matter what his social stand-ing; no matter what his intellectual acquire-ments or acumen. The transport of the angels over one contrite sinner proves the infinite value of the soul. No doubt God's angels re-joice over other divine and human achieve-ments; over the creation and wonder of this vast universe; over the election of a good presi-dent of a great Republic like ours; over the success of a great benefactor in endowing a college or a university. Yet none of these events are especially cited by our Lord as causing delectation among the denizens of heaven; but when one—just *one*—sinner re-pents, the news flies to heaven and causes its inhabitants to strike their glad harps, shout their allelujahs, and sing their hosannas with loud acclaim.

Wayside Gleanings

IT has been with much pleasure and gratitude that we have examined the list of "Text Books for Colleges, Bible Schools and Theological Seminaries," issued by the Christian Fundamentals Association. We note that our own Dr. Keyser, editor of our Book Review Department, is the chairman of the committee who prepared the list. With him in this good work the following Christian scholars have been associated: Prof. J. A. Huffman, A.B.,D.D.; Dean of the Theological Seminary of Marion College, Marion, Ind.; Prof. S. James Bole, A.M., Wheaton College, Wheaton, Ind.; Rev. John Thomas, A.M., Portcawl, Glamorgan, England; Prof. Henry F. Lutz(D.B.,Ph.D., Cincinnati Bible Seminary, Cincinnati, Ohio.

This is the second edition of the booklet, which has been thoroughly revised and much improved. Only works of a solidly evangelical character, written by men who are known to be thoroughly sound in the faith, are included in this list. Thus any one securing any of the works named may be sure that they are of the right kind for evangelical schools and for general readers. There are three distinct lists—those for colleges, those for Bible schools, and those for theological seminaries. In some cases these lists overlap. The compilers inform us that it was not their intention to suggest a complete list of college text books, especially in the various branches of physical science, but to name only works in the disciplines that bear more or less directly on Christianity. Here are lists of both text books and books for reference and reading on Psychology, Philosophy, Apologetics, Bible Study, Geology, Evolution, Doctrinal Theology, Practical Theology, Comparative Religion, Biblical Introduction and Criticism, Hermeneutics, Archeology, Christian Psychology, Theological Encyclopedia, New Testament Greek, and Biblical Encyclopedias. This is a valuable list for teachers who are looking for text books of the safe kind for Christian institutions. The price is 10 cents. Address: Christian Fundamentals Association, 1020 Harmon Place, Minneapolis, Minn.

King George left it be known recently that he read a chapter in the Bible each day.

A new Fundamental movement was launched about a month ago at Clearwater, Florida, the winter home of our friend, George F. Washburn, a successful business man of Florida and Boston, a man to be reckoned with once he undertakes a project and forms a conviction. Mr. Washburn and Mr. Bryan were bosom friends for years. They had planned for aggressive work during this winter season but the death of Mr. Bryan changed these plans. Then Mr. Washburn called a half dozen men of courage and ability to the task and the organization of the "Bible Crusaders of America" is the beginning of an undertaking that will, before long, command the attention of the religious world in this country. The officers of the organization are: George F. Washburn, President; Hon. John S. Taylor, Vice-President; Rev. Robert F. Hodnett, D.D., Secretary; H. W. Bivins, Treasurer. Others associated with him are two very good friends of the CHAMPION—Dr. John Roach Straton and Dr. Arthur I. Brown. Dr. T. T. Martin, a leader of national reputation, is campaign director. They give ten very good reasons for existence and we urge our readers to write to the "Bible Crusaders of America" office at Clearwater, Florida, for their circular giving these reasons, and for other literature that is informing.

77,000 Jews have entered Palestine since 1919, and $10,000,000 of Jewish capital has been invested in these five years.

Sir William M. Ramsay, eminent authority on archaeology, in a letter to the National Union for Bible Testimony, in connection with a meeting at Albert Hall, London, wrote:

"The longer I study the New Testament, the more convinced I become of its absolute trustworthiness and also of the care and the faithful study which ought to be given to the reading of it. The books of which it is composed are so wonderfully true to the surroundings and the life and spirit of the time. We who live far away in a different age, accustomed to a different spirit and different way of looking at life, thinking and speaking of the world differently, find it hard to realize the full meaning of the words. The disciples who had been with Jesus often perceived in later life that they had not rightly understood what He said to them, yet they learned from those words the way of life. . . The Christian religion is not founded on a falsehood nor on a misapprehension of facts nor on legend, nor on half-forgotten and exaggerated tales. . . . Christianity is the religion of truth; it is founded on truth, absolute and perfect truth."

The next General Conference of the M. E. Church, South, will be held at Memphis, Tennessee, in May.

The membership of the Presbyterian Church now is 1,873,859. The net gain in membership is 42,931 over last year. The dismissals to other churches were 59,437—6,063 more than last year. An average of 57 cents per member per week, or more than $1,000,000 a week, for the work of the denomination. There are now 10,017 ministers, 241 licentiates, and 150 local evangelists. The death rate in the ministry is nearly 18 per 1,000. There are 47,986 elders, and 19,324 deacons. There are 9,649 churches. The Sunday school membership is 1,596,259.

Dr. Earl R. Bull, missionary of the M. E. Church at the Loo Choo Islands District of Japan, recently came across a huge grave marked by a large stone boulder on which it was stated that the heads of 11,111 Christians lie buried there. In 1637 the Japanese practically wiped out all the Christians who had been converted to the faith by Roman Catholic missionaries. 33,333 Christians were slain, beheaded, and buried. Their heads were buried in graves many miles distant from the rest of their bodies. Only one-third of the Christian heads were buried in this particular island. In his inquiries Dr. Bull found that the Roman priests preached the resurrection. Fearing it might be true, the officials of the persecuting Shogun determined that they would make it impossible for them to rise again by separating different parts of the bodies of the dead Christians. The stone monuments were erected by Buddhists in their spirit of mercy. They inscribed on each stone a circle to signify that life without ending depends not on how or where men are buried, but how men live in days of peace.

The Russian government has ordered all churches, cathedrals, monastery, and convent, and even the diminutive shrine of the Iberian Virgin at the entrance of the Square,, which to the devout Russian is the most sacred spot in Russia, painted white.

In 1905 Flinders Petri, an English explorer, found on tablets dug up in a buried Egyptian Temple on the Serabit el Chadem plateau of Mt. Sanai, writings which could not be read. In 1916 Allen Gardiner managed to establish certain Mosaic consonants. Now Dr. Grimme, professor of Semitic Philology, University of Munster, has mastered the entire alphabet of the inscription, and has been able to decipher the first three lines in which is recorded the saving of Moses by Pharaoh's daughter. Dr. Grimme declared his heart stood still as he read these lines: "I, Moses, mountain chief, and head priest of the temple, thank Pharaoh Hiachepsut for having drawn me out of the Nile and helped me to attain high dignities." These tablets were written in 1479 B. C., which is in agreement with the dates of Moses' life fixed in the Bible. This is another established proof that the Bible accounts are true, and must be confusing to our critics who are so sure there was no knowledge of the art of writing at the time of Moses.

General William Booth, youngest son of the founder of the Salvation Army, has been chosen to succeed William Jennings Bryan as the leader of the large Men's Bible Class in Miami, Florida. He also occupies the pulpit of the First Presbyterian Church of Miami on Sunday evenings during this winter.

The Founder's Week Conference at Moody Bible Institute, February 1-5, commemorates the life of D. L. Moody, covering his birthday, February 5, is an annual event to which many look forward. Among the speakers are Dr. A. Z. Conrad, Dr. John Alfred Faulkner, and William Phillips Hall, of the CHAMPION family. Other speakers are Dr. Maitland Alexander, Bishop Frederick D. Leete, Dr. John Timothy Stone, Dr. Oswald T. Allis, Dr. Harry L. Strachan, Dr. Robert P. Wilder, Sidney T. Smith, Henry S. Dulaney, Thomas E. Stephens. Layman's Day is on February 3, when Mr. Hall, a warm personal friend of Mr. Moody, will give his experience in soul-winning.

The vote for the proposed unification of the M. E. Church, North, and M. E. Church, South, in thirty-one annual conferences of the M. E. Church, South, was 3,005 for, and 2,177 against. A three-fourth majority was required and so the proposal lacked about 800 votes and did not carry.

Dr. James Moffatt astonished the ministerial gathering at Hampsted, England, by his defence of the ancient English translation of the Bible, declaring "the great thing is to make the Bible real to the people." In one case he would stir their minds by using versions and in another by urging loyalty to the authorized version. We do not wonder Dr. Moffatt almost took away the breath of his hearers.

THE ARENA

The Great Words of the Bible

By Wallace Radcliffe, D.D.,LL.D., Washington, D. C.

* * * *Words, whereby thou and all thy house shall be saved.* Acts 11: 14.

LUTHER said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall. Then he climbed the tree and shook each limb, and when he had shaken each limb he shook each branch, and after each branch every twig, and then he looked under each leaf. Shake the whole tree of the Bible; read it as rapidly as you would any other book. Then shake every limb, studying book after book. Then shake every branch, giving attention to the chapters when thy do not break the sense. Then shake every twig by careful study of the paragraphs and sentences, and you will be rewarded, if you will look under every leaf, by searching the meaning of words.

Words are revelations. They disclose the thought, habit, personality and very life of the man. In the Bible they enclose its richest vitalities and rarest fragrances, and even its tiniest leaf may carry healing for the nations.

There are great passages which stand like mighty trees of life upon its mountain sides. Study that wonderful sixth chapter of the Prophecies of Micah, pronounced by many the most sublime passage of Holy Scripture, which presents the dramatic controversy of God with His people, the universe a court of justice, the mountains, the judges, Balaam brought from the past years a convincing witness and the plea of the Almighty confirmed that spirituality may not be righteousness and that the great requirement is not sacrifice but to do justly, love mercy and walk humbly with thy God.

Others will join with many literary students in applauding the first three verses of that prophet's opening words as the most majestic utterance of the Bible. Still others will accept the more general judgment that the most majestic passage in the Old Testament is that wonderful prayer in the third chapter of Habakkuk. I remember it from my college days as the severe and final test of the professor of elocution. But Sir Walter Scott insisted that the most sublime expression of Scripture was where in the eighteenth Psalm God compels bending heavens and cloudy chariot and rushing wind and all nature to His use in rescue and defense of His people and would often quote it as given in the quaint old Rouse's version

> "And He upon a cherub rode
> And thereon He did fly,
> Yea, on the swift wings of the wind
> His flight was from on high."

All are familiar with the impressive passages of the Beatitudes; the Lord's prayer, so familiar that we miss its beauty; the majestic march of the eighth chapter of Romans, and the beautiful symphony in the thirteenth chapter of the First Corinthians.

Then there are the monumental names that stand conspicuously in the Bible, that in the very utterance of Adam and Abraham, and Peter, and Paul, and John, declare pivotal history and minister uplift and strength. And then there are names of events, like Sabbath and Pentecost, and Baptism, Lord's Supper, and Judgment, whose very announcement reveal great history and eternal consequence.

But I wish to speak to you particularly of five great words, full, vital, essential and comprehensive.

I. Jehovah

It is written eleven thousand six hundred times in the Word of God, but in the English translation appears only four times as a single word, being at other times associated with other words and with special attributes of personalities and occasions. This unfortunate condition arose from the superstition of the Hebrew concerning the utterance of the word Jehovah, so that as he came to the word in reading, he substituted another, and in our translations that substituted word has been engraven into the English Bible and language as His familiar and almost exclusive designation. Most unfortunately, we thus miss in our thoughts and in the majesty of the translation, the power and association of the great word Jehovah. We will not stop with the conceit of some modern scholars who uner-

take to compel us to pronounce it Jahveh. To conform is to lose its power, to lose its song, to lose its life. It is a distinct loss that the word itself, Jehovah, has not been retained. We say, for instance, in the eighth Psalm, "Oh Lord our Lord," but how much more impressive if we should read it as it is written "Jehovah, our Lord." It conveys the idea of the divine self-existence; it is the name of Him who exists from everlasting to everlasting, and associates with its announcement the essential ideas of divinity.

And it is interesting to note how far that word Jehovah, in its original use, brought to the Hebrew the distinct idea of this Almighty and self-existent God as supreme and sovereign Lord of Lords, the Chief of Gods. We have often the expression, "Lord God, Lord of Gods," and its very utterance is the claim that He is Jehovah, Prince, Chief of Gods. Yet, in the movement of the Bible we come to a larger and a more sympathetic interpretation even of this great word. In the New Testament we recognize how much again has been lost, as the mind of the Spirit ties the word to the idea and the name and the revelation of Christ Himself. Had that word been retained, I think we had not had such difficulty in the Christian church and in the common life in the conviction of the real deity of Jesus Christ. Other and milder names and more limited associations have confirmed the weak and erring thought that dims the crown of Christ and brings haziness often to the true child of God.

Read that wonderful prelude of the Epistle to the Hebrews. The thought moves magnificently through all that distinct and repeated assertion of the divine attributes, and we have a narration of these great attributes of eternity and of unchangeableness in this Jehovah, directly and inseparately associated with the name and being of Jesus Christ.

In the Apocalyptic vision of John, as Christ appears and proclaims Himself the Alpha and the Omega, the Beginning and the End, the First and the Last, the new and impressive claims of His divinity, the enraptured throng catches that unused name of the dim ages and crowns Him with the name Jehovah, which was and is and is to come, the Almighty.

We follow the movement of this word and we see how again it has an association, not only with the name and attribute of Christ, but with the fact and doctrine of the Holy Spirit. It appears in the last utterances of the Apostle in the First Epistle of John. The Spirit is presented as Life and Light and Love. Life is the sum of being; light the sum of intellectual excellence; love the sum of moral excellence, all gathered into the unity of the Trinity as into the sunbeam from the central sun are gathered all vital and enlightening influences. From the great central sun of Jehovah in whom we live and move and have our being go forth the life of the Father, the light of the Son and the love of the Spirit, sunbeams of the divine attributes for the life and light and love of humanity.

So, we see how the word Jehovah moves and grows through the whole Bible and gives us the progressive development of the truth and gathers unto itself not only the oneness of Jehovah, but the three Persons in the one Godhead, Jehovah enclosing within Himself the Father, the Son and the Holy Spirit of God, for Israel and humanity.

II. Covenant

We have lost the use of it in our modern days. Unfortunately, we have lost it even in the designation of the collected books of the Bible. It would be a more intelligent presentation of the Word itself if it were called the old covenant and the new covenant, instead of Old and New Testament. It is exactly the same original word that is used, and it would carry more truly the divine idea. Covenant is an agreement between man and man, or between God and man. This is the divine idea, this is the startling mystery of its revelation, that Jehovah comes into a personal relationship and covenant agreement, not with humanity, but with a man. It is unparalleled. There is no such suggestion otherwheres. No other philosophy of religion, no other attempted deliverance of man, no other word of comfort dares to conceive of it. Imagine Jehovah thus bringing Himself into an equality with man and making an agreement as man with man, giving His own seal to articles of obedience. It remained for the man of this race to have this mystical and wonderful relation to God. I like to imagine that we are unique; that this race on this planet is unique in this exclusive transcendent privilege. No other planet, no other people, however privileged, have this wondrous privilege, this transcendent gift, that Jehovah should in fact descend from His throne and enter an agreement of equality and personal relationship with individual man.

Notice how this covenant is reiterated and illustrated in His dealings, first with Adam, a covenant of life, then with Noah, a covenant

He gave the angels, opportunity of reconciliation. The angels fell and remained fallen. He turns to this race, and God the Father, God the Son, God the Holy Ghost, in these differing manifestations of the Godhead, and demonstrations of the divine life enters into this plan—for God is intelligent, He has a plan—this plan by which He is to develop man, so that man born in innocence is to be strengthened and confirmed, or failing, to be redeemed. He fails, and into that covenant enter the love of the Father, the service and sacrifice of the Son, the movement of the Holy Ghost, by which the Son becomes incarnate God and the Spirit demonstrates His word and power in the individual soul through history and the ages until His redemption is wrought out in the man, for the man and for humanity. Wonderful it is, as we see the workings of this covenant of redemption. From the very beginning, at first with vague and varied illustrations, moving thoughtfully, intelligently, surely more and more distinctly with the more clear and varied expression of power of the Holy Ghost, until the song of angels appears on Bethlehem, the cross is built on Calvary, Pentecost is here, and the covenant is fulfilled. A great word, that lives, not yonder only in Genesis or Exodus, or now and again merely in the history of the Word of God, but dominantly as the great idea in that Word, of God moving and using history and rituals and providences, and experiences, individual and national, using angels and God and Heaven, using heathen nations, human hate, worldly policies, marching of of possession, then with Abraham, a covenant of blessing, and then again a covenant at Sinai, a covenant of national prosperity, all of them presciences and prophecies of the covenant of grace, which God was working out in the Godhead and with humanity. He gave us, as armies, using the lives of consecrated men and women; all things, that the covenant may have establishment, and to the race may come the offer of salvation through Jesus Christ and by His Spirit. Do not misunderstand; covenant is not an old-fashioned word, it is not obsolete, it is not something belonging to a chapter here and there; it is the idea of the Bible, it is the genesis of redemption, that the divine spirit has brought to the earth. We move through the Bible and on every step of its progress we rise to a new view and larger advance of this covenant, at one time its appeal and at another its song, now a silence and again a word, now an expostulation, again an argument, now a discipline and again a proclamation; but the movement continues throughout the whole Scripture until the Apocalyptic vision, the fulness of the antitype, the reality of the promise, the fruition of the hope; and the tree of life that was in Genesis there, appears again Revelation, the rivers of Eden are yonder flowing in the River of the Water of Life, the curse of Eden is splendid with the blessings of Paradise, and the death of the past is overcome by life, glorious and immortal.

III. Life

Do you notice how its repetition is not in the sense of physical existence, but in that of immortality? How the changes are rung upon the tree of life, the bread of life, the water of life, the means of life, the word of life, the life of God. It brings to us the exclusive message of these Scriptures. Philosophy had its conclusion, it was a "perhaps;" song had its conclusion, it was a desire; but immortality is a theme on which poets and philosophers are ignorant, and to which humanity had no answer but a yearning and a desire. Light and immortality are brough to light in the Gospel.

We are told sometimes that immortality has very little, if any, place in the Old Testament. Not at all. It gleams through all the Old Testament. The patriarchs looked for another country, even an heavenly, and in their visions ladders were built and angels were ascending and descending. The inheritance of Canaan was to them only a promise of a larger inheritance; they knew Him whom they believed and were persuaded that after their flesh they would see God, and with David struck their harps and sang of their eternal life that had its dwelling place in the house of the Lord forever and its larger fulfillment in the person and satisfaction of Jesus Christ.

IV. Blood

A great word, without which these great words Jehovah, Covenant, Life were mockeries. Some modern theologies try to eliminate this word, but the whole Bible is crimson with blood. There is no chemistry of the schools that can wash it clean. To leave out the Blood is to destroy the Book. The blood theology is still the scriptural theology. And in this word there is a movement in the scriptural revelation. We stand by the bleeding body of Abel and see guilt; we move still further and in the sacredness of blood we read of death, the penalty of guilt, and we

move still further to the day of the great Passover and the sprinkled blood tells of salvation, and those three ideas carry right through the Word of God their significance and power. They gave up the whole Bible within themselves. You cannot have a definition of the Bible that is not along the crimson lines. Guilt, death, salvation—that is the meaning of the Word of God.

From that Day of Passover we move steadily through the paragraphs and providences and histories and rituals of this Bible, and we are never out of sight of the flowing blood. We hear constantly its interpretation, see vividly its gift of life and restitution. Here the stricken lamb, there the sprinkled clothing, now the prophesies so compelling and so lurid, moving on through weariness and guilt and sin and death, until we stand by the stricken Lamb of God, which taketh away the sins of the world, and hear the announcement of the word, the Blood of Jesus Christ, His Son, cleanseth from all sin.

That is the teaching of the Bible, that is the key that unlocks its secrets, that is the thought that carries its redemption, that is the idea and the thought underneath and pervasive of the covenant itself. Even the Son of God cannot secure the salvation of man without the sacrifice; without the shedding of blood there is no remission.

Do not deceive yourselves. I know you are up-to-date; I know you read the latest magazine and have absorbed the latest culture; I know that you believe this blood theology is obsolete; that it belonged very aptly to your old father and mother, but in these days of refinement and broad culture and scientific precision, you have no place for the theory and the redemption of blood. And yet, the Word of God did not wait for the twentieth century, nor for you. Its genesis was in the counsels of the Godhead; the divine plan began before the beginning of the centuries and God did not wait for your last guess in science and your last supercilious word of culture for the interpretation of His Word. Yonder in the very beginning he placed the crimson mark on the articles of the covenant. By blood ye are saved.

Some refined Christians like to say that they never sing the hymn "There is a fountain filled with blood, drawn from Emmanuel's veins," but the soul that will not sing of that Fountain of blood may not stand by the sea of glass nor join in the heavenly song. There is but one redemption, the blood of Christ. There is but one Redeemer, the Lamb of God which taketh away the sins of the world. Yonder in the beginnings, hopelessness, darkness, death, save as the contrite carried the sprinkled blood, and yonder release and song and victory to those who have washed their robes and made them white in the Blood of the Lamb.

V. Gospel

It is reiterated again and again, the Gospel of Peace, the Gospel of the Blessed God. That is what the Bible is. That word does not, as some imagine, apply only or chiefly to the written works of the four evangelists. The whole Bible is the glorious Gospel of the Blessed God. Bear that in mind. This Bible was not given merely as literature. It is our first history, but it was not intended only or chiefly as history. It has the earliest and best poems, but not for poetry, nor for science, nor for history, not certainly for the play of the critic and the study of the antiquarian was this Bible given, but that it might be glad tidings of great joy to all people. That is its mission. Its words as narrated carry the truth. This book, from Genesis to Revelation, is the glorious Gospel of the Blessed God. It proclaims to humanity, burdened, wearied and hopeless, the rest and life, glorious and immortal. That is its mission to you. In vain you enjoy its beauty, in vain you accept its superior ethics, in vain you appropriate its splendid history, in vain you cherish the culture of its grand literature save as within these they carry to you the blood of Christ that cleanseth from all sin, and that clasp of Jehovah, which binds you with the Covenant of God unto Eternal Life. The Word pulsates with immortality. Hear and your soul shall live.

* * *

The Divine Presence

Thou has not gone this way before. But there is love about thee still. Go where thou mayest, there is the air, go where thou mayest, there is thy Father's love. Thou art going home, perhaps, to bed, not to rise from it for some months. Thou hast no apprehension just now of what lies before thee. It is as well thou shalt not know. Trouble not thyself about the morrow. If thou art to be sick, if thou art to die, thy Father's love will be still with thee. Therefore go on; fear not; he can not, will not, turn away from thee. An omnipresent love, and omnipotence will go with omnipresence.—*Spurgeon.*

Jesus and the Higher Critics

By H. Gracey, D.D., Toronto, Canada

PROF. A. S. Peake, in his work *The Nature of Scripture,* p. 99, states very confidently his own attitude towards Jesus and his published views and experiences about the Old Testament. The following question he uses for his text in dealing with the subject:

"Is it not true, after all, that for those who believe in the Divinity of Christ, these things are settled by his definite statements with reference to the Old Testament?"

In reply to this the professor proceeds as follows: "Naturally a Christian desires to be very reverent in treating any argument of this kind. Those of us who confess Christ as our Savior and Lord, naturally cannot take any appeal to His authority except in the most serious and reverent way. But the very fact that we take it in that way is to us a weighty caution that we ought not to invoke the authority of Christ in any cause He would not Himself approve; and I am sure that we ought not to make Christianity answer for its life by any argument of that kind."

The statement of Christ referred to here, his quotations of the Old Testament under the name of Moses, or David, or any of the prophets. Such a statement by Jesus is not to be construed as meaning that Jesus knew and believed that Moses really wrote what he quoted. And he illustrates by saying, "If I told any one Homer said so and so in the fourth book of the Odyssey, I am not to be regarded as tied down by that statement to the traditional view, etc."

In the next paragraph Prof. Peake goes on to say:

"I hold also that we are not to regard our Lord as lifted in these matters above the knowledge of His time. He was like His brethren in all points except sin, and was tempted as they are. He necessarily had to enter into the inheritance of our lack of knowledge, that He might become one of us, to be one with us in the ultimate fibre of our being, that He might know what human life is from the inside."

Here the professor takes the position that Jesus was a man, and a man only. No allowance seems to be made for the Divine in Him at all. The only approach to that which we find here is that Jesus was without sin.

And farther down the professor illustrates as follows:

"Suppose a man says, I am quite sure from my investigations that the critics are right; and if I must abandon my belief in Christianity, greatly though I should regret to do it, yet truth is to me the dearest thing of all, and I must make even that sacrifice in loyalty to it."

The professor seems to state this as a position that might possibly be taken by some one who has embraced the higher critical theory of the Old Testament.

To us who have looked into the case with some care and have reached the conclusion that the higher critics have not established one single essential position of their theory by convincing, overwhelming arguments, and evidences, the best they can offer for any fundamental point in their scheme is mere probability, and not very strong probability. Now to conceive any man deliberately turning away from Christianity because Jesus is found to have favored the old theory of the Pentateuch, for example, is surely taking an extreme position, though he is as sure of it as Professor Peake seems to be.

Professor Peake writes as if he were sure that Moses did not write Deuteronomy, that he never saw it. Now, I think it is beyond all doubt that Jesus did really believe that Moses gave us Deuteronomy from his own hand. If it should turn out that Jesus really believed this as a fact would Professor Peake feel justified in repudiating Jesus as an authoritative teacher because of this outstanding historical error that Jesus was certainly chargeable with?

Here is one position the old school holds very confidently. Moses was the practical author of the Pentateuch. That is, he left the five books of the Pentateuch to Joshua and the people of Israel before he died.

Now, can Professor Peake, or any school of the higher critics he could name, prove the negative of this: that Moses did not leave the Pentateuch behind him when he died; that Moses did not write Deuteronomy? Is Professor Peake prepared to prove either of these positions?

It is said that Harold M. Wiener of London, a Jewish lawyer, and one of the foremost Biblical scholars living today, deliberately called Dr. Skinner of London, and Dr. Briggs of New York City, both deliberate liars, because they had published statements to the effect that Moses never saw Deuteronomy; in fact that is was not produced till five or six hundred years after Moses' time.

But along with this offensive and insulting statement he gave this explanation: that he said this,—offered this insult in the public

way, to give these men a chance to enter an action against him for libel, and lay any claim for damages they chose to make; that they might enter the action in London or New York City, and he would defend himself; that he would then compel these gentlemen to tell, under oath, what they knew about the authorship of Deuteronomy.

That was putting the case before two very able and competent scholars, either of them quite the equal, to say the least, of Professor Peake or of any other Old Testament scholar he could name in England or the United States, and giving the greatest opportunity higher critics could desire to establish "the truth."

But no action was ever entered. Could Professor Peake find any man who would accept a challenge of that sort? I think not. It is so hard to prove a negative! and that is a negative the higher critical school must prove before they can claim they have won the day in this controversy.

The old school stands quietly looking on, feeling their case stands unshaken till it is proven Moses did not write Deuteronomy. We come down to this one fact and confidently rest the case here, because the authorship and date of Deuteronomy is the key to the whole discussion.

If Moses did not write Deuteronomy, and it was not produced until more than five centuries after his death then, of course, the old view of the Pentateuch and Old Testament history is practically undermined and overthrown, and we of the old school will concede it without hesitation. But we also hold, quite as confidently, that until this negative is fully proven the old critical school stands on solid rock.

Mere lists of names of scholars in Germany, or in the English speaking world, who have fallen in with the new school, or the names of universities that have embraced and promulgated this new theory, have really no weight with men of the old school who have looked carefully into the case. They feel that no proof has been offered against the Mosaicity of Deuteronomy. And the great literary fact still stands as true before the law-courts of the civilized world today as it ever did, that Moses was the author of Deuteronomy.

Anywhere, today, in the civilized world, any man might stand in any witness box, and say that Moses was the author of Deuteronomy, and neither judge nor jury would protest. But it would be different to find a college professor today who would readily say, under oath, that Moses never saw, and knew nothing about, Deuteronomy.

Of course it is claimed the case is settled! Has not the great scholar, Dr. Driver of Oxford, published his well-known seven reasons to show that Deuteronomy could not have been known at certain dates long after Moses' time! And that Principal Ritchie of Montreal published, in the Montreal *Witness,* a dozen other and additional reasons for believing that Deuteronomy did not exist till five hundred years after Moses' time!

Yes, all that is quite true. But these evidences do not seem to be suitable for use in the witness box, where a man is speaking under oath. Doctors Skinner and Briggs were well acquainted with all these arguments, but they preferred to remain silent under the offensive insult which Harold M. Weiner published against them, rather than risk themselves in a court of law with only such evidence as these lists offered them. It was too manifest to both these able men that Driver's reasons, and all other they could find, were not solid facts bearing on the case, but only more or less probable literary opinions that certain men had framed up.

The Hebrew Text of the Pentateuch

Professor Peake also says: "In the lower criticism we must resign ourselves, to a large measure of uncertainty, as to the text of the Old Testament unless ancient Hebrew MSS. should be disclosed."

This statement seems to be based on the fact that we have no Hebrew ancient MSS. earlier than the ninth century, A.D. All others seem to have been lost. Hence Professor Peake says there is great uncertainty, which could only be removed by finding other MSS. He refers to versions that exist: *e.g.* the Latin translation of the Old Testament by Jerome in 400 A.D., and the Septuagint 250 B.C. He says these versions do much for us, especially the Septuagint, but by no means all we want, and where they fail us we are thrown back on conjectural emendations, which is usually a risky art! (See *Nature of Scripture,* pp. 78-80.)

Yet the case for the Hebrew original is not so bad or hopeless as the professor's remarks might indicate. Take the case of the Pentateuch, which is really in the controversy raised by the higher critics, the most important part of the Old Testament. Most of the modern controversy turns upon the Pentateuch. If it be genuine and reliable then the whole history

of Israel, as to origin, religion, law, and social institutions, stands as valid and historical.

Fortunately we have most satisfactory guarantees for the genuineness of the Pentateuch. There is no other work in existence of the antiquity, and size, and importance of the Pentateuch for which we have such elaborate and masterful guarantees.

We have, first, the Massoretic text, the oldest Hebrew MSS. in existence, and this is received without question by both Jews and Gentiles. The modern critics offer no direct criticism against it. They only complain that they cannot find any other older MSS. by means of which they might possibly attack its validity. But they allow the translation by Jerome into Latin 400 A.D. and the translation by the Septuagint 250 B.C., neither of which indicates any serious defects in the Massoretic text. These two facts alone are a strong testimony to its reliability.

But in the Providence of God there is an older proof text still which Professor Peake has forgotten to mention—the Samaritan Pentateuch, a most important document in the controversy with modern Old Testament higher criticism. The higher critical school allows that it is as old as Ezra—say 500 B.C.

But there are other things about it which give it peculiar significance and value. It corresponds exactly, as a treatise, with the Pentateuch which Ezra brought with him from Babylon when he went up to Jerusalem 450 B.C. to join Nehemiah in organizing the new Jewish state which had been recognized by the Persian power.

The Samaritans had the Pentateuch with them when Ezra reached Jerusalem. They did not get their copy from Ezra, for Ezra's copy was written in the modern Hebrew letter which had been adopted by the Jews in Babylon, while the Samaritan Pentateuch was written in the old Jewish script which prevailed in Judah in Isaiah's time, 300 years before Ezra went up to Jerusalem.

Now as the Samaritan Pentateuch corresponds exactly with the Jewish Pentateuch, having the same five books, agreeing with the Jewish Pentateuch in every particular, we have here a witness belonging to the very early ages, entirely independent of the Pentateuch which Ezra brought with him from Babylon, and yet agreeing in every particular with it.

These two copies of the Pentateuch existing in Palestine for the last 2500 years should and do act as checks, the one on the other. The scribal changes which Professor Peake insinuates may have been made in the Hebrew original of the Pentateuch in the long centuries preceding the date of the Massoretic text are very fully guarded against by the existence of the Samaritan Pentateuch in the old Phenecian Hebrew text among the Samaritans to this day. The Jewish text must be in accord with the Samaritan, and *vice versa.*

This fact throws new light upon the modern controversy about the Pentateuch. It not only guarantees the genuineness and validity of the Pentateuch, but it suggests and pushes into the fore front of the controversy regarding the origin of the Pentateuch some problems that will give the new school of Old Testament criticism some difficulty to solve.

The new school says Deuteronomy was not in existence till 100 years, or more, after the fall and ruin of the northern kingdom of Israel. Yet in this old treasure of theirs, the Pentateuch, they have the book of Deuteronomy word for word with the Jewish Pentateuch. Where and when and how did they get it?

This old treatise, the Samaritan Pentateuch, written in the old Phenecian script in use in Israel from the time of Moses till the time of the captivity in Babylon, yet has in it Exodus and Leviticus in their entirety, while the modern school of criticism holds that these portions of the Pentateuch were not produced nor in existence in any form till the "P" school, working in Babylon, after the time of Ezekiel created the ceremonial law, and built it into the form in which we find it in Exodus and Leviticus. And just as soon as it was completed in Babylon, Ezra took it up with him to Jerusalem, 450 B.C.

And yet, strange to say, the Samaritans had these same books, Exodus and Leviticus, in their Pentateuch in Samaria, word for word with the Pentateuch which Ezra brought up with him from Babylon.

The modern higher critical schools have great learning and great ability, no doubt. But it would interest some of the old school of Biblical criticism if they would publish a plain matter of fact explanation of this very curious coincidence. For a careful reading of the Old Testament itself seems to indicate that God anticipated this modern controversy and took special pains in the critical times of the restoration of Israel, after the captivity in Babylon, to safeguard the *bona fide* of the text of the Pentateuch.

* * *

He that sins against his conscience, sins with a witness.—*Thomas Fuller.*

Is This Kind of Religion Christian?

By Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

A JOURNAL called *Unity*, edited by two well-known radical Modernists, John Haynes Holmes and Francis Neilson, professes to stand for "freedom, fellowship and character in religion." This phrase appears prominently as a motto on the first page right beneath the title of the paper. On the next page is the legend, "A Journal of the Religion of Democracy."

One whole number last year was a memorial number, the contents of which consisted of tributes to Thomas Huxley, the great agnostic of the last generation, whose centenary occurred in 1925. Huxley was born May 4, 1825. Some of the tributes were extravagant; one might almost say fulsome. No attempt was made to give a true judicial analysis and estimate of Huxley's life, place and influence, but indiscriminate praise was heaped upon him, almost as if he were a paragon. We hardly think that any man, however good and great, should be covered with such a gorgeous display of flowers.

We have too much respect for Mr. Huxley to malign his memory. That is not the way to treat the dead, whoever they were and whatever they did. We like to speak kindly of those who have gone into the eternal realm.

But this professedly religious paper seems to overlook the fact that Huxley was an assailant of Christianity; that he held debates with William Gladstone and Dean Henry Wace, and in all cases took the side of opposition to the Bible, while they defended it. Two results of the discussion were Gladstone's cogent work, "The Impregnable Rock of Holy Scripture" and Wace's monumental work, still of much value, "Christianity and Agnosticism." Every once in a while we take the last-named work down from its shelf and peruse a part of it to note the masterful way in which Dean Wace handled the superficial agnosticism of Huxley.

Yet here is a professedly religious paper which eulogizes the agnostic to the skies, and casts slur after slur upon the Christian men who meet him on the forum of debate. These are days, surely, of logical and ethical consistency!

Let it be admitted that Huxley said some noble things; for example, that he desired "to give a nobler tone to science; to set an example of abstinence from petty controversy; to tolerate everything but lying; to be indifferent as to whether work is recognized as mine or not, so long as it is done." Again he said: "If it has been or will be my fate to advance the cause of science, if I feel that I have a shadow of claim on the love of those about me . . . it is because these agencies have worked upon me." By "these agencies" he means "the sanctity of human nature" and "the sense of responsibility." He said these wholesome things, and let us give him the credit due him.

But he said many things that Christians cannot and ought not to commend. Of Carlyle's "Sartor Resartus" he remarked: "It led me to see that a deep sense of religion was compatible with the entire absence of theology." He wanted science in physical things, but in matters of the spirit, he wanted no system, no science; just a nebulous and unclassified haze. He forgot that theology is the name for the science of religion, and that religion, universally speaking, is one of the most outstanding phenomena connected with the nature and history of mankind. Then he added: "Secondly, science and her methods gave me a resting-place independent of authority and tradition." Of course, we know that he was here referring to the authority of the Bible, from which his "science" had entirely delivered him. Ought people who call themselves Christians to bestow upon such writing their unqualified praise, as the editors of *Unity* do, while their contributors follow their example.

A contributor to the paper heads an article thus: "Science or Superstition?" and prints under it this legend: "In Memoriam: Thomas Huxley." Some choice (?) expressions from this piece will reveal a strange kind of "memorial" to the dead. "Fools may talk of banishing science from the teaching of our schools," he explodes.

Well, nobody in all the wide world wants to do that. Still, even if anybody did, we would not be so coarse and angry as to call him by the ugly epithet of "fool," especially in a religious journal and in an article devoted to the memory of one who is dead. There are some things that are seemly, and others that are not.

Here are some more expressions of the same sort from this article: "Old dogmas, mirroring the world's darkest ignorance, govern the re-

ligious thinking of the great majority of the world's people. Old hates and prejudices, reflecting the crudest barbarisms of the earliest times, dominate human relationships that determine the world's happiness or misery."

My! what a woeful state the world is in after so many millions of years of evolution! That theory is too slow. But since God and the light of His revelation are in the world, we rather think that this writer has libeled the human family. His evolution ought not to make him so pessimistic and cynical. The joy of Christianity would cure him of his cynical and pessimistic mood.

He speaks of "a fabled legend." We wonder whether there are such things as "fabled" legends. Our understanding is that fables are not legends. Surely Æsop's fables cannot rightly be called legends. Here is more regular infidel talk that sounds to our ears like raving: "We must trade, or there is no hope for us, the old gods of superstition and credulity for new gods of knowledge and truth."

To whom and to what does he refer? The accusation is too general. But back in his mind he means Biblical Christianity. If he does not, let him say just what he means, and save us from this everlasting innuendo. Still, we think that to call knowledge and truth "gods" is bordering on idolatry. Nobody can worship such abstract things. Besides, enlightened Christians are not polytheists, but monotheists. They want the one true God; they do not want "gods." What acute thinkers these evolutionists are!

Let us read another sample just to show the spirit of some of the liberalists who sometimes are held up to us as models of "gentleness": "Superstition gave us a fabled history of our world, and of its place in the universe and of our place on this planet. Superstition gave us a fabled history of our own origin and destiny. Superstition gave us a flat earth, with a paltry little heaven above our heads and a paltry little hell beneath our feet."

All these things are said in a paper devoted to the memory of Thomas Huxley. It is a remarkable kind of an "In Memoriam"—almost gruesome. Every sentence in the quotation is a fling at the Bible, and is at the same time a travesty of its teaching. We are not posted as to the dimensions of hell. Not being headed that way, we have never thought of taking any measurement of the place. But as to heaven, we know that the Bible does not tell us about a "paltry little heaven." Jesus said, "In my Father's house are many mansions," and mansions are not "paltry little" dwellings. Christ also said that He would g to prepare a place for His people. Woul Jesus Christ prepare a "paltry little heaven for those who trust in Him? Do these Mod ernists realize the serious nature of their de rision?

Another writer in the same journal says o Huxley: "His agnosticism was merely th honest adherence to evidence. Of course, o thodoxy could produce no evidence. Henc the hatred of the church for evolutionists. H L. Mencken says: 'The great majority o Christian ecclesiastics in both English-speak ing countries, and with them the great ma jority of their catechumens, are still commit ted to the doctrine that Darwin was a scoun drel, and Herbert Spencer another, and Hux ley a third.' "

These accusations are not true. Church peo ple do not call the men named by the ugl name of "scoundrel." Why do Modernist make such accusations? Are they reading thei own feelings into the motives of Christian peo ple? Gladstone and Dean Wace, while the opposed the evolution of Darwin, Spencer an Huxley, were never guilty of calling them b harsh names.

Dr. David Starr Jordan, who professes t be a Christian and an evolutionist at one an the same time, joins in the chorus of indiscrim inate laudation of Huxley. His article, whic appeared over his own signature, contain some slams against evangelical Christianity He quotes Huxley thus: "Nothing endure save the flow of energy and the rational in telligence that pervades it." Then Jordan adds: "This firm belief in the 'rational intelli gence'—not to be defined or circumscribed still less to be identified as a tribal god busy with plans of revenge and schemes of salva tion—put Huxley in the front rank of 'de fenders of the faith.' " Then he quotes a para graph from Huxley which amounts to th baldest agnosticism regarding the existence o God, showing that he would neither assert i nor deny it.

The reasoning of both Huxley and his eulogist, Jordan, in the above composite quotation is puzzling. Let us note their logical inconsistencies. If Huxley was an out-and-out agnostic, as he certainly was, how can Jordan call him a "defender of the faith." What faith? Surely not the Christian faith, for the Bible gives no uncertain testimony regarding the divine existence. Yet Jordan uses a well-known expression, which always is understood to mean one who defends the Christian religion, and applies it to Huxley the agnos

! Is that clear thinking? Is it an honest
of language?
Huxley's rational processes were also faulty.
would not admit the doctrine of a personal
d, yet he spoke of a "rational intelligence"
"the flow of energy." But how could there
"rational intelligence" without personality?
person is a being who is self-conscious; who
n say "I," and know what he is talking
out. Could a being have "rational intelli-
nce" without being self-conscious? There-
re Huxley contradicted himself. He called
nself an agnostic and yet spoke of "rational
elligence."
Neither is it true that "nothing endures
ve the flow of energy and the rational in-
iligence that pervades it." There are many
ner things that perdure. Matter itself per-
res, or there could be no "flow of energy."
uman souls perdure, as well as does the "ra-
nal intelligence" that pervades the ceaseless
ow of energy." Truth, goodness, virtue,
ith and love also perdure. And what is
ant by the "flow of energy"? It has no
finite meaning. It is a "flow" of meaning-
s words. If energy itself did not endure,
ere could be no flow of energy to endure.
u see, in what inconsequential reasoning the
nostic indulged.
But what is to be thought of Jordan's flings
Biblical religion. In opposition to Huxley's
aching, which he panegyrizes, he refers to the
hovah of the Old Testament as "a tribal
d," spelling it with a small "g." We know
what he alludes, because we are acquainted
ith the jargon of the radical Biblical critics
the Graf-Wellhausen-Kuenen-Bade school.
ut the Bible nowhere represents Jehovah as
"tribal" or "clan" god—a god of the He-
ews only. We might quote many Scriptural
ssages which teach clearly that He was the
od of heaven and earth and of all nations—
e universal God. Let us note just a few.
Gen. 11:9 we read: "Therefore was the
me of it called Babel; because there did Je-
vah confound all the language of all the
rth; and from thence did Jehovah scatter
em abroad upon the face of the whole
rth." This describes an occurrence which
ok place before the call of Abraham. Note
at the name "Jehovah" is used. Then how
uld Jehovah have been merely a "tribal
d"?
Neither did Jehovah choose Abraham and
s seed merely for their own sake or out of
ere favoritism. In the very call of Abraham
e said: "In thy seed shall all the nations of
e earth be blessed" (Gen. 22:18). If Dr. Jordan had read the Bible more carefully, he would not have followed that ultra-radical critic, Bade, in this matter. To call the Jehovah of the Old Testament a "clan god" is the product of eigegesis, not of honest exegesis.

Again Dr. Jordan tried to cast a stigma on the Jehovah of the Bible by saying that He was "busy with plans of revenge." What a sad spiritual status such an accusation connotes! Nowhere is Jehovah represented in the Bible as actuated by revenge. He punished people, but it was always because they were wicked. So it was with the antediluvian sinners, the inhabitants of Sodom and Gomorrah, the Egyptians, and the Canaanites. He never visited a righteous nation with punishment, but always rewarded and blessed them.

But why did Dr. Jordan ridicule the God of the Bible because he was busy with "schemes of salvation"? Could God be better occupied? What could He do that would be higher and better? To pervade "the flow of energy" and confine Himself to that vocation forever, would hardly be worthy of the God of this universe. If He is the "rational intelligence" to which Huxley referred, He would surely be concerned about the temporal and eternal well-being of His sentient and rational creatures. Then why this ugly fling at the Biblical teaching on the part of a man who calls Himself a Christian evolutionist?

This is the way Dr. Jordan belauds the agnostic: "Huxley's address as rector of the University of Aberdeen is like a breath of fresh air in an atmosphere of pedagogic platitudes and pomp," etc. Again Jordan: "Huxley was pre-eminently the champion of the highest freedom. Not merely or primarily of freedom of expression or even of knowledge, but freedom from tyranny from within, from bigotry, from intolerance, that internal freedom which makes truth the central axis of the intellect. This is the freedom which leads men to engage in a life-and-death-struggle with ignorance, prejudice, privilege or injustice."

All this extravagant praise of Huxley carries the following invidious implications: that Huxley's Christian opponents, men like Bishop Wilberforce, William Gladstone, Dean Henry Wace, etc., were guilty of "bigotry," "ignorance," "intolerance," "prejudice" and "injustice."

To indicate what is involved in the indiscriminating tributes paid to Mr. Huxley by the contributors to the "memorial number" of the aforesaid "religious journal," we shall give a few direct quotations from the noted agnostic, which are cited with approval in the paper.

Here is one: "The vast results obtained by science are won by no mystical faculty," etc. By "mystical" he means religious. Hence he throws out the innuendo that recognition of God affords no aid to science. This is almost enough to make scientists like the Herschels, Newton, Faraday, Hugh Miller, Lord Kelvin, the Dawsons, Dana and Agassiz turn in their graves.

Let this statement from Huxley be weighed: "Wherever bibliolatry has prevailed, bigotry and cruelty have accompanied it. It lies at the root of the deep-seated, sometimes disguised, but never absent, antagonism of all varieties of ecclesiasticism to freedom of thought and the spirit of scientific investigation."

Of course, everybody familiar with Huxley's constant controversies with Christian people knows what he was driving at. Those who are accused of being guilty of "bibliolatry" in his day were the men who believed the Bible to be God's Word. Because they would not let him assault the Christian religion without reply and refutation, therefore he accused them of "bigotry and cruelty."

Here is another Huxleyanism: "To those who look upon ignorance as one of the chief sources of evil, and hold veracity, not merely in act, but in thought, to be the one condition of true progress, whether moral or intellectual, it is clear that the Biblical idol must go the way of all other idols."

What do you think of that? Here is more "The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him skepticism is the highest of duties; blind faith the one unpardonable sin.'

But the Bible says something very different. Listen to its voice: "But now abideth faith, hope and love; and the greatest of these is love." Jesus did not say to Thomas: "Be skeptical, for Skepticism is the highest of duties," but said, "Stretch hither thy hand, Thomas, and be not doubting, but believing." And then Thomas exclaimed, "My Lord and my God." So what is to be thought of men who profess to be Christians and yet quote these Huxleyanisms with approval and apparent gusto?

Here is one more gem: "Extinguished theologians lie about the cradle of science, as the strangled snakes that of Hercules." A beautiful and refined comparison! And yet it is quoted as the climax of apothegms from Huxley by the editors of this journal which professes to be devoted to the cause of "freedom, fellowship and character in religion."

Is the kind of religion inculcated in the aforesaid periodical the Christian religion? Or is it a man-made invention which goes under a wrong name?—a name which it has no right to claim? Let there be an honest answer.

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter XI

AT this meeting the first difficulty was presented by Miss Rysen, one that had been brought up in her Bible class.

Phil. 2:6, *"Who [Christ Jesus] being in the form of God, thought it not robbery to be equal with God."*

Jno. 14:28, *"My Father is greater than I."*

Said the pastor: "The apparent incompatibility between these texts will be completely reconciled when you consider the differences in the condition and time to which they refer. The first refers back to the condition and time of Christ's absolute and essential equality in the Godhead, in the pre-historic period, before there was any manifestation, so far as we know, of the personalities of the adorable Trinity; the second refers to the condition and time of Christ's earthly mission as Messiah,—to his *Kenosis,* as the theologians term it, *i.e.,* his self-emptying and self-limitation in becoming incarnate, the word being derived from the verb in the phrase translated 'made himself of no reputation' (Phil. 2:7), and which the Revisers translated 'emptied himself.' In his office as Messiah he voluntarily assumed a subordinate position, which I suppose he will hold all through the Messianic period, until 'cometh the end when he shall have delivered up the kingdom to God, even the Father' (1 Cor. 15:24). In the first state he is 'equal with God;' in the second and different state, the Father is officially 'greater' than the son. The difficulty thus disappears."

"That which removes this difficulty," continued the pastor, "removes also the difficulty connected with all those passages which seem to imply Christ's inferiority to the Father, such as Mark 13:32, 'Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;'

Matt. 20:23, etc. This inferiority is simply official, and belongs to this time of his humiliation (Phil. 2:8; Acts 8:33)."

"Regarding the difference in time," the pastor went on, "will also remove the seeming inconsistency that has been pointed out between Gen. 1:31 and Rom. 8:22. The texts are:"

"Gen. 1:31, *'And God saw everything that he had made, and, behold, it was very good.'*

"Rom. 8:22, *'For we know that the whole creation groaneth and travaileth in pain together until now.'*

"The first refers to creation in its purity, before sin had entered in: the second, to the time after the blight and curse of sin had fallen upon it."

George Argent and Fred Leges each handed the pastor two slips of paper with texts written on them, which were considered as follows:

Luke 2:14, *"Glory to God in the highest, and on earth peace, good will towards men."*

Matt. 10:34, *"Think not that I am come to send peace on earth. I came not to send peace but a sword."*

Said the pastor: "If both these passages expressed an intent, or both expressed an effect, there would be a real discrepancy between them; but they do not. The difference between intent and effect is just the difference between them, and a recognition of this difference solves the difficulty."

He continued: "An intent may be good and legitimately be productive of only good; but, because of the intervening of untoward condtions in the realm in which it works itself out, ill may be the result, the fault being not in the intent but in the untoward conditions. The divine intent of Christ's coming to earth was peace, and, having free course to work itself out, it produces only peace, the 'peace of them that make peace' (Jas. 3:18); but instead of having that effect always and everywhere, the wickedness of men make it a 'sword.' What Christ intended for good, men have wickedly turned to evil effect, even as they have 'changed the truth of God into a lie' (Rom. 1:25)."

Matt. 23:9, *"Call no man your father upon the earth; for one is your Father, which is in heaven."*

Luke 15:18, *"I will arise and go to my father, and will say unto him, 'Father,'"* etc.

Said the pastor: "The difference in viewpoint will show the consistency of these texts. The first is from the view-point of the spirit; the second, from the view-point of the flesh. In the realm of grace, spiritually, only God can be our father, and therefore in that high sense no one else should be called our father; but 'we had fathers of our flesh' (Heb. 12:9), and in this lower realm the relation does not conflict with that in the higher."

Prov. 8:17, *"I love them that love me; and those that seek me early shall find me."*

Prov. 1:28, *"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."*

"These texts," said the pastor, "undoubtedly refer to two different classes of persons. The first class is of those who have ears attentive to wisdom's cry, and hearts receptive of wisdom's proffers. If they seek the God of wisdom early,—early in life's years, early when opportunities present themselves, early in the efforts for life's acquisitions, they shall find him. The other class is of those who turn away from wisdom's voice, who set counsel at nought, despise reproof, hate knowledge, and persistently, utterly, disregard God. Judgment comes upon them,—desolation, distress, anguish, destruction (Prov. 1:27). They have 'sinned away the day of grace,' as the phrase is. In retribution's dire hour, 'then,' they shall seek and shall not find: it is too late. When they could, they wouldn't; when they would, they couldn't. The difference between the classes thus relieves these texts to all conflict."

Luke 14:26, *"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."*

Eph. 5:25, 28, 29, *"Husbands, love your wives. So ought men to love their wives as their own bodies; no man ever yet hated his own flesh."*

Said the pastor: "It is easy to see that words expressive of the affection have different degrees of meaning. As there are different degrees of hatred, so there are different degrees of love; and these different degrees of love may need to be expressed by terms that shall differentiate them. If a high degree be called 'love,' some lower degree might, in comparison or contrast, be spoken of as 'hate.' Thus, Bush, commenting on Gen. 29:31, 'Leah was hated,' says, 'That is, *loved less.* The expression is not absolute, but comparative.' Professor Moses Stuart says, 'When the Hebrews compared a stronger affection with a weaker one, they called the first *love,* and the other *hatred.*'"

There were lying on the pastor's study table three New Testament Greek lexicons. Fred Leges picked up one of them, and, turning to the verb *miseo* which Christ uses in Luke 14:26 and which is translated *hate,* read these definitions: *to regard with less affection, love less, esteem less.* The pastor said that the other lexicons also give the definition, *love less.*

The pastor went on to say: "The fact that Christ speaks of one hating his own life, clearly indicates that the word is to be taken in its comparative or relative sense. He that loves father, mother, son, daughter, more than Christ is not worthy of him (Matt. 10:37); nor is one who loves his own life more than Christ worthy of him. So if any man come to him and do not put his father, mother, wife, children, brethren, sisters, yea, and his own life, below Christ in his heart, *love them less,* he cannot be Christ's disciple. To 'hate' father, mother, friends, for Christ's sake is ethical, not emotional. It is a question of loyalty. The Son of God must have the very supremest place in the affections. With this correct understanding of the divinely imposed conditions of discipleship, the difficulty vanishes."

Said Fred, "There is another matter I would like to have cleared up. What George said at a recent meeting in regard to Justification by Faith"—[see Chapter ix., p ??]—"has set me to thinking about Faith. It appears that there is a faith which saves and a faith that doesn't save. Which is which? 'Believe on the Lord Jesus Christ and thou shalt be saved,' said St. Paul (Acts 16:30). It is the substance of much good gospel preaching, 'Believe and be saved.' But devils believe in Jesus. At Gadara they acknowledged him to be the Son of God (Matt. 8:29; Mk. 5:7). St. James says, 'The devils also believe' (2:19). But they are not saved. So it seems there is a belief in Jesus Christ that secures salvation, and yet there is a belief in Him that does not save. Isn't there a bit of discrepancy here?"

"I see your point," said the pastor. "I think your difficulty may be cleared up by a proper understanding of what Faith is. This is a pretty big subject, but I hope I can trace at least plain outlines in a brief exposition."

He went on: "The word 'faith' covers different areas of meaning. For instance, faith is a mental act,—the operation of the mind in believing, as in the case of the blind man at Jericho when Christ said to him, 'Receive thy sight: thy faith hath saved thee' (Lk. 18:42). Again, faith is *what* is believed, as when Jude says, 'Earnestly contend for the faith which was once delivered to the saints' (v. 3), where he evidently intends the body of Christian truth. Faith, as the act of the individual, is subjective; as truth, propositions, creed, it is objective. The one is inside a man, the other outside."

"But Fred's difficulty," said the pastor, "is with the deed of the individual. That faith is not, as the chemists would say, a 'simple,' but a compound. Let us see if we can, by an analytical process resolve it into its components."

He continued: "Philosophy has long since made this accepted analysis of man: intellect, affections, and will. The intellect is not the man; neither are the affections, nor the will, alone; but all three together constitute the essential man, whether in the body or out."

"Now," said the pastor, "there is a faith which is of the intellect simply. To use the text quoted from James, 'The devils also believe, and tremble'; but they are devils still. I have no doubt that demons are soundly orthodox, much more so than many who profess and call themselves Christians." The pastor, noticing Fred's suppressed chuckle, said smilingly, "Fred, I am not a mind reader, but I know what is in your mind to say just now: you want to add, 'Than some professors in theological seminaries!'" The laughter that followed Fred's acknowledgment of the correctness of the pastor's surmise, was punctuated with a full stop by his shortly adding, "Intellectual assent to Christian truth, indispensable as it may be, has, in itself, no saving efficacy."

"In the Sermon on the Mount (Matt. 7:21-23)," continued the pastor, "is a portrayal of some who had a faith that went beyond assent of the mind, even to affectional adherence. In our Lord's name they had 'prophesied,' 'cast out devils,' and 'done many wonderful works.' But this was not enough. There was a fatal lack (v. 21), because of which the Saviour will say: "I never knew you.' This lack, notwithstanding the mind's and heart's engagement, was in *not doing God's will,* in not obeying."

"In the eleventh chapter of Hebrews, the great faith-chapter," said the pastor, "happily we have presented a complete Scriptural faith. Romans iv. adduces Abraham as an illustrative example of justification by faith. In Heb. 11:8 it is said that 'by faith . . . Abraham obeyed,' *i.e.,* his faith included the obedience of his will. And it is noticeable that the cog-

nate faith-verb, *peitho*—that from which the faith-noun, *pistis,* is derived—has, in the middle voice, the meaning *to obey*. Furthermore, in Heb. 11:13, it is said of objects of belief presented to those who, along with Abraham, 'died in faith,' that they were 'persuaded of them' (faith of the intellect), and 'embraced them' (faith of the affections), and, like Abraham, they of course 'obeyed' (faith of the will). Such is a complete Scriptural faith."

Ejaculated Fred, "That's fine, fine! Now I see that my mental philosophy in college was worth something!"

The pastor went on: "In keeping with this philosophical analysis as well as in accordance with Scripture teaching, Faith—faith with a capital F, you observe—is a faith that takes the whole man—intellect, affections, will. Leave out either element, the faith is incomplete, defective. There must be the assent of the head, *and* the adherence of the heart, *and* the obedience of the hand, which last may stand for the collective executive powers. Only such a faith is sufficient and efficient."

"It is not enough," he emphasized, "to say with the head, as did the demon obsessing the man in the Capernaum synagogue, 'I know thee who thou art, the Holy One of God' (Mk. 1:24); it is not enough to say with head and heart, as did those whom Jesus rejected, 'Lord, Lord'; but we must 'do' the things which he bids (Lk. 6:46). This is a saving faith, and if this last element be lacking the defect is fatal."

Fred feelingly rejoined: "I see clearly, now, how it is that any being, demon or human, though he have a head understanding and acceptance of the whole round of revealed truth and that only, has not a faith that saves; and I clearly see, too, how it is that, in order to salvation, the whole being—intellect, affection, and will—must say *yes to God.* I feel that this is very solemn truth, and"—a tear was glistening in his eye—"it searches me through and through. God help me to truly interrogate my own faith. My beloved pastor, I thank you from the bottom of my heart. This exposition may I never, never forget."

With more than usual thoughfulness the little group of earnest and conscientious Bible students wended their way home.

The Universal Spring of Life

By the Reverend James R. Furbay, Cadiz, Ohio

THE principle of first-cause is fundamental in science. For every existence and condition, persistent attempts are made to trace out their beginning and source. Effect naturally presupposes and proves a cause. As one stands and beholds the orderly forms of nature and the varied forms of life, the thought reaches far back in search of their beginning, and the common mind finds that origination in God, the great First Cause, the Universal Spring of life. This was the confidence of a singer in Israel who sang, "All our springs are in Thee," and "With Thee is the fountain of life." Devout minds have thus ever believed that the stream of life is ultimately traceable to God as its source and fountain-head.

The question concerning the origination of life has been one of long discussion. Men have always been grappling with the problem of animate being,—of vital existence. Multitudinous have been the books that have been written on the subject. And many theories have been formed in attempts to explain this great problem, most of which have been too ridiculous to be credible. The long-looked-for proofs of a beginning and evolution of life other than a divine origination, are still wanting.

Life is non-spontaneous. Experience has taught us that it can be propagated, but it cannot be produced. There has never been adduced any empirical proof of a single instance of spontaneous generation of life. Human skill and ingenuity cannot bring back life to a body from which it has entirely departed. Life is powerfully real, but it is mysterious. Men can control life to some degree, and they can propagate it, but there remains for a higher power the prerogative of creating it.

God alone is the Ever-living One. He subsists from everlasting to everlasting, being underived and independent. In Him is fulness of life, and every present animate existence was in Him potentially. He is the single solar body from which all light has been emitted; He is the spring from which has flowed the stream of life. Human life came from Him. Man had his beginning back when God formed him out of the dust of the earth and breathed into his nostrils the breath of life,

and he became from that moment a living soul. The Scriptures also declare a divine origination of all other forms of life. God originated animal life and plant life, all embued with the power of endless propagation. Each species propagates after its own kind, and not after another, which fact is apparent to the common observer.

Closely connected with the problem of the origination of life is the problem of the sustentation of life. Is present life self-sustaining, or is it still dependent upon its Source? Is it developing and being propagated independently?

It is a fact of the Scriptures that all present natural life is from God and vitally dependent on Him. Paul declared before the Athenian philosophers, and corroborated from their own literature, the truth that "in Him (God) we live, and move, and have our being." All life is divinely preserved. "O Lord, Thou preservest man and beast."

The One Who gave life is able to sustain it. The ancient patriarch Job under inspiration declared that in God's hand is the "soul of every living thing, and the breath of all mankind." The "hand" is the symbol of authority and control.

And that the God Who gave life is able also to take it away, is equally true. This is illustrated in the case of Belshazzar, the Babylonian king. A mysterious hand was seen to be writing some peculiar figures on the wall. After all the king's wise men had failed to interpret the writing, in his extremity and fear he sent for the old Hebrew prophet, Daniel. And through the prophet was given the divine message. Among the words of this message were these words: "God, in Whose hand thy breath is, . . . hast thou not glorified. . . Thou art weighed in the balances and found wanting." And that very same night Belshazzar the king was slain. God Who gave life can without a moment's notice cut it off. With Him is the sustentation of life.

There remains to be considered the impartation of spiritual life. Men are by nature spiritually dead. It was not so in the beginning, but man soon became thus through apostasy. Jesus said to the Jews: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he (the Christ, the Son of God), ye shall die in your sins." According to Jesus, men are by nature on a low plane of spiritual death, from which if they refuse a redeeming power, they are hopeless.

Christ was co-existent with God the Father before His incarnation. They were one and the same in essential deity. "In the beginning was the Word, and the Word was with God, and the Word was God." By virtue of His Person, there resides in Him the very fulness of God. Fulness of life is not merely bestowed upon Him; it is inherent in Him. "In Him was life," saith the Scripture. Jesus declared also: "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." Christ, who was the divine agent in the work of creation, is also the divine agent in the work of redemption and the spiritual recreation of men. He is the opening of the fountain of life from which flows the living stream.

Christ, through the Holy Spirit, imparts spiritual life. "And of His fulness have all we received." Our life is received from His super-abundance of life. He not only has the power to give, but He does actually give spiritual and eternal life to men. "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish." He is the great high-tension power line, from which there flows a living current to every human wire that is raised to contact with it. And Jesus Himself tells us what this contact is: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come unto judgment; but is passed from death unto life."

If Jesus Christ is the true source of life, then He is the sole source. If He is the fountain-head, there cannot be any other. And this is precisely His own claim: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." The text to which previous reference has been made is to the same point: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." If they continued in their course of death and refused to reach up to the Prince of Life, they would die in their sins and depravity, and would land in the place of eternal death. Their rejection of the Fountain-head closed to them the stream of life. They turned away from the Sun of Righteousness, and chose darkness rather than light because their deeds were evil.

Men seem to love their sins more than they do their salvation. The two are opposite and exclusive. The unrighteous do not have spiritual life. This truth is stated by the apostle John: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Sin does not live well with spiritual life.

The infusion and impartation of spiritual life is the sole need of men. It will cure the sin business and dispel the powers of death. Observe the oak tree as it stands through the cold of winter. Some of its old dead leaves are still clinging to it. With the nearing of the Sun of spring, the sap begins to flow from beneath and the warm rays descend from above. New life manifests itself in every twig and branch. As the tender buds burst forth and tiny leaves put out their heads, the old dry leaves are loosened and fall to the ground, going to their own place of death and decay. We cannot have the fruits and effects of life without having life itself; and if we would have life, we must go to its Source. If we want water, we go to the spring, go down to the vein which flows from the spring. It is our duty and privilege to send our roots deep down to the subterranean veins,—thus, and thus only, we shall live. Verily, in God is our spring of life.

Treason of the "New" Theology

By the Reverend George H. Horne, Woodhaven, New York

THE Prophecy of Amos (Amos 8: 11, 12) is being fulfilled in our day. The days of the famine are here. Modernists, claiming to be Christians, are advocating a new theology, belittling the Holy Bible, denying the supernatural, discounting the miraculous; they ridicule preachers and individuals who believe (as they put it) in a fiat creation, floating ax heads, fish swallowing men, God walking in the cool of the evening, or coming down from heaven to confound men's speech, lest they build a tower whose top should reach unto heaven.

Spiritual famine stalks throughout our land. Many churches are practically empty or closed on Sunday evenings, prayer meetings abandoned, gospel preaching of the old-fashioned, vigorous kind, rarely heard. Our missionary societies, millions of dollars in debt, are clamoring for money.

We are witnessing an outbreak of lawlessness, immorality and crime unparalleled; in the professing church, worldliness and spiritual deadness—a luke-warm condition—neither hot nor cold—which the Lord declares, "I will spew out of my mouth."

The conflict over the Bible is increasing in intensity. Is it a divine revelation or merely a religious book to be judged as any other?

That an apostasy has set in is evident. The points of attack are: The trustworthiness of the Old Testament as history, its divine inspiration, its authority, its doctrines, the virgin birth, atonement, resurrection and second coming of Christ.

False views on these points tend to destroy faith in the Bible as the revealed word of God, which liveth and abideth forever, and are fraught with danger to the individual, to society and to the nation. The Apostle Paul speaks of those who are "ever learning and never able to come to the knowledge of the truth." Such are "wise in their own conceits," and "think above that which is written."

We should not regard too lightly the distinguishing forces that are at work in the professed Church; it is a matter of serious import. The "new" theology, commonly known as Modernism, is a subtle foe—a wolf in sheep's clothing.

It reduces Christ to the level of a mere man, magnifies His virtues at the expense of His teachings, rejects the vicariousness of His atonement, the fact of His bodily resurrection, repudiates the necessity of a new birth, and scoffs at the revelation of His personal return a second time.

It substitutes reason for revelation, reformation for regeneration, social service for salvation, the wisdom of man for the power of God.

It is in accord with the evolutionary theory that man is evolved from a lower order and is ascending, rather than descending, in the scale of being.

When reproached for their double dealing, they seek to excuse their conduct by declaring freedom from "the rule of the dead hand." In reality it is the rule of the living Christ they object to.

The preachers of the "new" theology like to be thought "up to date;" they exploit them-

selves in newspapers and magazines. The "new" theology is a movement wholly human in origin, method and outcome. "By their fruits ye shall know them."

No wonder the Apostle writes: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." If the Bible does not contain an authoritative and trustworthy revelation from God to man, where are we to look for such a revelation?

We must have authority for our faith. "Faith cometh by hearing, and hearing by the word of God." On the Bible we depend for our knowledge of a future life, a resurrection from the dead, and of eternal glory.

Can human reason, however scholarly, determine what is true in the Bible and what is not? It is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For ye seek your calling, how that not many wise men after the flesh . . . are called." Such a method would result in a mutilated Bible. We cannot pick and choose. We must accept or reject as a whole. It is either all Bible or no Bible.

Because of the treason of the "new" theology and its false teaching, many have lost respect for the Bible. Schools ignore it. In our seminaries are professors of theology who are not loyal to the Word; some have been exposed and dealt with. There is a famine in the land.

The Bible tells us that man was created perfect, in the image of God. Through disobedience he lost the right to life, was driven from Eden under sentence of death. The "new" theology teaches that man is the product of evolution, never fell, nor lost the right to live.

The Bible declares that man is mortal, that his only hope of resurrection unto eternal life is through Christ Jesus, Who brought life and immortality to light through the Gospel. "The wages of sin is death."

Modernism holds that man has an immortal soul, that there is no real death—only transition.

The Bible says Jehovah is God (the self-existent one) and that Jesus Christ is His only begotten Son. "The new" theology disclaims three persons in one God.

The Bible asserts the second coming of our Lord from heaven. Modernism denies this prophecy and scoffs at those who proclaim it, thus fulfilling the words of Peter: "There shall come scoffers in the last days, walking after their own lusts, and saying, Where is the promise of His coming; for since the fathers fell asleep all things continue as they were from the beginning."

The New Testament writers state that Jesus showed Himself alive (after His resurrection) by "many infallible proofs." If this be admitted, one need not hesitate to accept any of the other recorded miracles of Jesus, for they were of a lesser nature.

Modernism lacks definite doctrinal teaching—it is, in fact, non-doctrinal. It interprets Christianity in terms of ethics and morals alone, and leaves out all the teachings of Christian eschatology, ignores prophecies, begins with a doubt, ends with a guess, and has no hereafter. Now doctrine is simply the teaching of facts and truths.

We are saved by doctrine, for it is written, "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee."

"Christ died for our sins, according to the Scriptures." The "gospel is the power of God unto salvation." Conclusion—"There is none other name under heaven given among men whereby we must be saved." This is the scientific method.

The failure of the "new" theology is its assumption that social service, as it is called, is the central point in Christanity. The Bible states, "Not of works, lest any man should boast"; "Not by works of righteousness which we have done, but according to His mercy He saved us."

Modernism has no divine Saviour, only a great exemplar, whose moral influence alone has any saving power. It has indeed "a form of godliness, but denies the power thereof." We are not saved from sin by the holy life of Christ, but by His death. "He gave His life a ransom for all to be testified to in due time."

Another point of failure in Modernism is the assumption that a favorable environment will make for a good life. It will not; it will take something more than environment, however favorable, to effect a transformation, "Because the carnal mind is enmity against God; it is not reconciled to His law, neither indeed can be." "So then, they that are in the flesh cannot please God."

Modernism assumes that Christian education will save the world. What kind of a "Christian" education does it propose to give?

Notice the outcry against missionaries who are modernists, and the urgent demand for their recall. Many who believed in the teachings of God's word died for their faith. Who ever heard of a Modernist dying the death of a martyr?

The strong, outstanding preachers, effectual as soul winners, are those who "earnestly contend for the faith as it was once delivered unto the saints."

The time has come, according to Scripture, "when men will not endure sound doctrine, but having itching ears, shall heap unto themselves teachers, and they shall turn away their ears from the truth, and shall be turned unto fables."

What should be our attitude to these treasonable men, who have "crept in unawares?" Are we to be led as lambs to the slaughter? Are we to be like a sheep before its shearers—dumb? We must not be silent! We must declare war on Modernism! "The weapons of our warfare are not carnal, but are mighty through God for the down-pulling of strongholds."

Let us take the "sword of the Spirit, which is the word of God," and "fight the good fight of faith," for victory is promised through faith. Abandon all attempts at compromise and stand fast against the rising tide of apostasy and theological darkness, by whatever high-sounding name it may be called.

> Stand then, in His great might,
> With all His strength supplied;
> But take to arm you for the fight
> The panoply of God.

Difficult Salvation

By Christopher G. Hazard, D.D., Catskill, New York

THE proportion of motorists killed or wounded daily would seem to indicate that a proper respect for danger is scarce. The roadsides abound in warnings, but the roadways are strewn with wrecks. The locomotive outwhistles the horn, but it sounds in vain for careless ears. It is difficult to beat death in modern progress.

Similarly, it is hard to maintain safety in the path of uprightness. The angels had to lay hold upon Lot's hand in order to get him out of Sodom and then argue with him to prevent his return to that unsavory city. It had to be confessed that he was a righteous man, but he never became eminent afterwards in that respect. He was saved because God remembered his uncle Abraham rather than upon his own merits, and with him in mind the Scripture declares that the righteous are scarcely, or with difficulty, saved. Their faith saves them, but that holy and fruitful walk that a more watchful and prayerful faith would produce is not easily gained or cheaply maintained. Hence the Christian disasters that war against the souls of Christ's people, that mar their histories and retard their growth and service. They are not, indeed, given over to death, but they are a trouble to angels, to God, and to themselves. Wounds, dishonors and chastisements do they get, and difficulty do they illustrate, because they are presumptuously heedless.

It is Peter, the apostle, who said that he was ready when he wasn't ready, who exhorts us in one of his letters to be sober, watchful and prayerful. It is he who, brought by bitter experience to the realization of his recklessness, and knowing how much he had troubled his Saviour, and remembering how blind and foolhardy he had been in his temptation, speaks of the difficulty of saving the righteous. Peter had had a narrow escape from spiritual death because he would not heed Christ's exhortation to watchfulness and prayer. He shuddered when he remembered how nearly Satan had had him. It is Peter who warns us of our adversary, the devil, that roaring and devouring adversary who is no figment of superstitious fear, but a seeker after such as do not believe in his existence and his aims, and who, therefore, are exposed to his attacks.

What a web of deception that destroyer can weave about the unguarded soul! How far it can stray and be unconscious of its danger! It can dally with that which has destroyed kings, listen to seducing spirits, walk in duplicities, in dishonesties, in hypocrisies, a living denial of Christ, and yet feel confident of its righteousness. It wonders afterwards in hours of bitter weeping how it could have been so blinded and why it did not fall off when at the edges of such precipices.

Others saw it all and trembled. The Spirit whispered of peril. Angels of guardianship rustled their wings. Friends hinted. Earth and heaven were moved. It seemed impossible

infatuated dreams. Not until some servant of Christ fairly shouted in his ear did the wanderer turn.

When he turned it was to receive the tender mercy and the trustful commission with which the Lord restored his erring disciple. But the scar of that history of foolishness remains still. It is written in the Bible and in the memory of an apostle.

It is hard enough at the easiest to save us. We develop the eternal life that grace implants in believing hearts slowly enough at best. We come near enough to being utterly cast down at our wisest. Can we not make it a little easier for the Lord to bless us than we do? Can we not be more cautious in this dangerous world than we are? Will we not bring more fruit to perfection when we cultivate close fellowship with Christ, even in His sufferings, more than we have done? Peter was the apostolic leader. Though he fell he did not utterly lose faith. He was restored. But Peter never got quite as close to the heart of Christ as John did. John looks back upon earthly history with more satisfaction than Peter can find in it.

Shall we Pray for Faith?

By the Reverend A. G. Schafer, Tacoma, Washington

ONE of the prayers often found upon the lips of Christian people is that voiced by the disciples to their Master, "Lord, increase our faith." As we read our Bibles and see how frequently they utterly failed along this very line, we censure them severely. It seems that, with their superior advantages of constant intercourse with the Lord Jesus, it was inexcusable for them to be so often doubting and hesitating concerning His claims and His mission.

How constantly He needed to remind them of those things which they had seen, and which were the srtongest possible proof of the truth of His Messiahship. The works which formed the absolutely certain answer to the searching question of John the Baptist as he languished in Herod's prison, "Art thou he that should come, or look we for another?" were the same works that they had witnessed day after day as they walked with their Master.

But it is not necessary to point out the early disciples as the only ones lacking in faith. In spite of the enlightenment of two thousand years of the Christian era, in spite of the abundant evidence which during all these years the Lord has given, in spite of the testimony of multitudes of His saints who have known the blessedness of great faith in Him, and in spite of the wonderful promises of reward of faith, how few of us have learned really to trust God. As we look into our own hearts today, realizing the barrenness of our Christian experience, from the very depths of our being is wrung the self-same cry that fell long ago from the lips of the disciples, "Lord, increase our faith."

We know of course that we are saved by the exercise of faith in Christ Jesus. But it is a poor Christian indeed who is content merely to squeeze through the door, and never get any farther. Some one has told us that faith is the soul going outside of itself for all its wants. The Bible tells us that faith is one of God's gifts to men. It is something that we ought to desire, and for which we ought to pray. God does not give His greatest gifts to that one who cares so little to receive that he does not even ask.

We are therefore justified in asking earnestly for an increase in faith, realizing that this is a gift from God. But as with the other gifts which He so freely showers upon mankind, we are accountable as to the use made of it. Past history has shown repeated instances of where good things and even holy things were put to wrong use, and great harm resulted. So every added blessing from the hand of God brings with it added responsibility, and of necessity we face the question, "To what use would I put my increased faith, if God granted me this request?"

When the disciples unitedly voiced this prayer, the Lord made what would seem on the surface to be a very queer answer. He said, "If you had faith as a grain of mustard seed." Why, surely the disciples possessed that much faith! In another place Christ speaks of the mustard seed as the smallest of seeds. If these disciples had any faith at all, certainly they must have had more than a grain of mustard seed. So little as that would be powerless, good for nothing.

Ah, not so! When one is dealing in powerful elements, it does not take much to bring about marked activity. As electricity goes, there may not be so much running through yonder high tension wire, but woe to the man

who attempts to meddle with its death dealing powers. It would not take a great quantity of some explosive to bring down this building in complete wreck around us. So whoever is dealing with faith is dealing with that in which lies wrapt all the power of God Almighty, and therefore he is foolish indeed who handles thoughtlessly that which may do great damage or great good.

But you say, "Faith in God do great damage? How could that be possible? The answer is, It all depends upon the way it is used. The same electrical current which will bring death will also bring healing to the body if used aright. So the Lord says accusingly, "If ye had faith as a grain of mustard seed, ye would say to this black mulberry tree, Be thou plucked up by the roots, and be thou planted in the sea."

Now of what possible use could a black mulberry tree be if it were planted in the sea? Yet there have been many who have used the gift of faith in just as foolish a manner as the Lord suggests here. We may not use the gift of faith for our own glory and enrichment, rooting up the tree and casting it into the sea in order that we may be lifted up to the attention and applause of the people, and incidentally reap a rich reward in cold coin. We may not use our gift of faith to further selfish interests, and tricking the credulous people of the nation into investments which have not proved to be above board. We think of the One who walked the earth in poverty, having nowhere to lay His head.

We notice also that there is the misuse of faith which may result merely in wasted power; and there is the misuse which, as we have seen, is entirely selfish, using the power with which we are entrusted for personal aggrandizement; and there is the misuse of faith which endangers the souls of men, the most precious things in the world.

Notice still further the words of the Lord. "If ye had faith as a grain of mustard seed, ye would say to this black mulberry tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you." Here then is the really serious issue. If a misguided or a misused faith were only to fall powerlessly back upon itself, there would be no need for concern. But—"it should obey you." The desired result is obtained, whether for good or ill. Faith is a power to be reckoned with, and she will always attain her ends. If we ask for the gift of increased faith, and then use the gift wrongly, the energy of faith will set in operation powers which may wreck the lives and hopes of men.

Then of necessity we are forced to ask ourselves a very searching question, "Are we, am I, fit to be trusted with this great gift?" What is a right use of faith? How may I be sure not to abuse my privileges in faith?" There is only one safe rule. If we yield up our lives in surrender to the heavenly Father, if after exercising the faith which brings us to the feet of the Lord Jesus, we remain there abiding in His constant presence, then shall our gift of faith be fixed in His power, and He will carefully guard us in our use of that with which we have been entrusted.

If The Bible is Excluded from Schools, why not Evolution?

There is room for honest difference of opinion among Christians as to whether the use of the Bible may properly be required in our public schools. Some states have laws that require the reading of the Bible in the schools; others have laws against reading it; still others have declined to legislate on the subject. Difficult as the problem is, it concerns itself with a most significant issue—which, however, we have no purpose to deal with in this brief paragraph. We do call attention to the fact that there is a striking contrast—even spectacular—between the attitude of the agnostics and atheists and the pacifists of pew and pulpit toward shutting the Bible out of the schools and shutting out the unverified evolution hypothesis held by many scientists, which would discredit the Bible and tend to make God a far-away abstraction. These gentlemen either aided the fight to throw the Bible out or made no vertebrate opposition to its being thrown out.

But, when a God-fearing, Bible-believing electorate put out an unproven theory, belief in which tends to infidelity, immorality and anarchy, these same persons cry loud and long against it, denounce it, and utter the most violent words of contempt against those who do not open the way for the sorry theory to be taught as a dogma to their children. Old-fashioned honesty and plain common sense are suffering today for lack of adequate expression in American mediums of publicity. Otherwise such a perversion of truth and common fairness as indicated here would have been pilloried before now in every honest periodical which still has the power of thinking straight and speaking the truth.—*Western Recorder.*

A Modernist's Creed—as It Seems to Read

By Lawrence Keister, D.D., Scottdale, Pennsylvania

Article I. Of Support

I believe in a big salary.

Article II. Of Human Organizations

I believe in paid athletics as now operated, the lodges and the clubs of all kinds.

Article III. Of Science

I believe in science as a matter of course and accept its unproved theories as the easiest thing to do.

Article IV. Of Cooperation

I believe in team work but deplore the independence of men who refuse to cooperate with me in carrying out my plans.

Article V. Of Capacity

I believe in natural ability and on this basis I claim honors and emoluments in the Church.

Article VI. Of the Bible

I believe in the Bible, without any mental reservations concerning the covers, also the paper and ink and even some things that are taught in this venerable old volume.

Article VII. Of Intelligence

I believe I have reached a stage of intelligence that enables me to pick out truth wherever it is to be found.

Article VIII. Of Standing

I believe I am a man among men, practical, hard-headed, successful, widely known and honored.

Article IX. Of Greatness

I believe in success and popularity as tests of greatness and as a matter of fact I get applause easily and naturally because I always appear on the winning side.

Article X. Of Broad-Mindedness

I believe in liberalism in education, morals and religion and having the courage of my convictions stand ready to suffer for my faith.

Article XI. Of Sociability

I believe in sociability as the one great gospel, acceptable to everybody, easily preached because it gives no offense, and the best means for increasing the popularity of him who holds it.

Article XII. Of Moderation

I believe things moderately and so leave room to change my mind in case my creed becomes untenable.

Article XIII. Of Responsibility

I believe all I think I need to believe but refuse to overload myself with moral responsibility or to set up ideals that are higher than my head.

* * *

Bishop Brent on the Coming Need

When at the World Conference in Edinburgh, in 1910, Bishop Brent, of the Church of England, and a missionary to the Philippine Islands, was present and quite active in the work of the conference. We cannot now tell what it was in him that so impressed us, but we have not forgotten him—he was a commanding personality, not by any mere effort to be so, but we presume by force of character.

He is still an active servant of the Lord and seeking to advance the cause of his Master. Among the many good things he has said we do not recall anything which more deserves the attention of the Church than a recent paragraph from his pen on one of the coming needs of the days following the close of the war. He says:

> One cannot help wondering whether there is not likely to be a change at home and abroad in the place held by *institutionalism in the Church's mode of operation.* The institution is of spiritual value in so far as it becomes a vehicle for that personal labor of the pastor for which its mechanics can never be a substitute. Frequently—I speak from experience—the burden of holding organizations together and the killing anxiety of financing them leave but little room and vitality for a missionary bishop to do that which after all is his chief duty. The mission field has lost something, whatever its gain may have been, in which the early days were rich. I mean that simple evangelistic faith which, unembarrassed by facilities and machinery, devoted its total energies to the ministry of the Word and was richly rewarded. God knows with what great longing many of us, caught in the tangle of organizations, have looked toward and coveted such a life.

We truly believe Bishop Brent is right, not that any reasonable amount of organization may not be used to gain good ends, but because the ministry of the Word, under the power of the Holy Spirit, is still God's way to move the people to a Christian life and a Christian service.—*Herald of Gospel Liberty.*

THE SANCTUARY

Paul Before Felix
Or, Waiting for a Convenient Season

By William H. Bates, D.D., Greeley, Colorado

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, "Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24: 24,25.

TIME—About A. D. 58.

Place—Caesarea, the chief seaport of Palestine, on the Mediteranean coast, about 70 miles northwest from Jerusalem. It was of extraordinary magnificence, then less than a hundred years old, built in 12 years' time by the first of the Herods, Herod the Great, and named Caesarea in honor of Augustus Caesar, the Roman emperor, by whose favor he held his position as procurator of the Roman province of Judea.

It was largely built of marble, and neither pains nor expense were spared in the construction of its public buildings, its temples, its porticoes, its theatres, its warehouses and wharves. It was the political capitol of Palestine as Jerusalem was its religious capitol.

Persons—Drusilla, Felix, Paul. Drusilla was the youngest child of Herod Agrippa I., whose tragic death in the year 44 in the theatre at Caesarea is recounted in the 12th chapter of Acts. Six years old then, her sister Marianne was 10, Bernice 16, and her brother Agrippa 17. As a child and as a woman she was remarkable for her beauty. Early betrothed to the prince of Commagene, whom she refused to marry because he would not change his religious faith for her own, at the age of 15 she was married to Azigus, king of Emesa, whose province lay between the Lebanon ranges north of Palestine.

Felix, in early life, had been brought from the East to Rome, with his brother Pallas, in a slave gang. Appearing bright and capable, the brothers were purchased by Antonia, the mother of the Roman emperor, Claudius.

Pallas became her confidential servant. Such was his devotion to her, that in gratitude she gave him and Felix their freedom. Upon the death of Antonia, Pallas transferred his services to Claudius, and became a sort of majordomo to the emperor's imperial residence.

Felix, not less shrewd and aspiring, by flattery, bravery and bluff, obtained rapid promotion in the Roman army. Upon the death of Messalina, the infamous Roman empress, the wife of Claudius, there was great strife among the Roman women as to who should succeed to the emperor's favor.

Fortunately Pallas and Felix espoused the cause of the winning candidate, the beautiful, bewitching, infamous widow Agrippina, the mother of Nero. They were higher in favor at court than ever. It came to be understood that the way to Claudius was by Agrippina, and the way to Agrippina was by Pallas. The backstair, or kitchen, influence of the Claudian administration was in the hands of these brothers.

In the year 52, a deputation of Jews went to Rome to prefer charges against Cumanus, the then procurator, or governor of Judea. Naturally enough they sought to draw Pallas into their interest. They succeeded, and the outcome was that Cumanus was removed and Pallas succeeded in getting his brother Felix appointed to the vacant office.

In this way we find the ex-slave, the ambitious freedman, the shrewd soldier, the intriguing Roman courtier, installed in the governorship of Judea. Of his greedy, unscrupulous, brutal administration, I cannot now speak. Tacitus fitly characterizes him in a single sentence: "With all manner of cruelty and lust, he wielded the power of a king with the temper of a slave."

Educated at the Roman court, with Claudius and Drusus, sons of the Emperor Tiberius Caesar, was Agrippa II., son of Agrippa I., and brother of Drusilla. Indeed he procured the naming of his infant sister Drusilla after his friend Drusus. It was this Agrippa II. who appeared with Festus, the successor of Felix, in the next chapter after the one from whom our text is taken.

By what crooked means he came into the rulership of northern Palestine, with the title

of king, about a year after Felix was appointed to office, I cannot now recount. He had a palace at Jerusalem. The grand metropolis had its attractions for the youthful and beautiful queen of Emesa. She came to visit her brother. Felix came also.

A wicked purpose is formed in the heart of the libidinous old slave, now verging well on toward 60. Seeking an ally to help execute his criminal designs, he finds a fit tool in a certain magician named Simon—(surely we have recognized the Simon Magus who 16 years before wanted to buy the Holy Ghost) —and the sorcerer plies his enticing arts on the young and not-altogether-unwilling bride to such purpose that she cruelly abandons her husband, to whom, a few months later, death comes in his desolate northern home, and she finds *her* place in the marble palaces of Caesarea, the paramour of the lecherous, treacherous, detestable debauchee, Felix.

To the third person of the text, Paul, you need no introduction. How he came to be a prisoner at Caesarea, under the jurisdiction of Felix, we know. Drusilla had heard of the new Christian religion. Its chief apostle, like herself, a Jew, was in ward not far away. She would hear from him concerning the faith in Christ. Felix summons him into their presence.

What a scene! On the one side a little, aged, wan, weary, prison-pale, body-chained, but free-souled, apostle of the crucified Galileean. Over against him were the purple-clad, civil-free, but soul-shackled, enthroned, haughty representatives of the mightiest imperialism the world has ever known. Worthy of a painter's brush!

The apostle speaks. He doubtless fully sets forth his faith in Christ. But faith is in order to right life. Skillfully he weaves his toils around the guilty pair. He reasons of righteousness, temperance and judgment to come. Inferentially, if not with direct application, these truths come home to his hearers.

"Righteousness." Felix's own iniquitous life furnished the dark background on which this subject stood out in clear relief, shining with lurid light. Was he not unrighteously holding Paul in custody? Were not his hands full of bribes? and was he not trying to procure still more from Paul? Had he not hired assassins to murder the high priest Jonathan in the very precincts of the temple? Had he not enticed away another man's lawful wife?

"Temperance." Whatever meaning this word has come to have, it here means restraint, self-control, continence, with respect to the passions. Was not the evidence of his unhallowed passion, the victim of his lust, sitting there by his side?

"Judgment to come." When justice is done, as it certainly will be, what will become of him?

I do not imagine that Paul spoke on these themes in any rude or offensive manner, but that rather with his usual tact, so as to win their respect and approval even though his preaching condemned them. But he spoke eternal truth, and the truth took hold with a divine grip upon the conscience.

Felix trembled. As some one has quaintly put it, "His early fears in childhood had been kept alive, and notions of punishment practically quickened by the lashes of his master's whip, and now he recognized his old familiar terrors, and the gospel which could not reach him as a man, came rudely home to him as a slave, and whipped this gilded image of royalty upon his throne."

"Righteousness," "temperance," "judgment to come,"—no wonder he trembled! But did he repent of his sins, and turn to God and ways of righteousness? No; he said, "Go thy way for this time; when I have a convenient season, I will call for thee."

1. *In Felix we may, in the first place, see a man convicted of his sins.*

The essential features of the policy of Rome, with respect to her conquered provinces, were three-fold: 1. The levying of troops; 2. The raising of revenue; and 3. The imposition of the Roman law.

Felix, as governor of the province of Judea, embodied in himself the chief military, financial and judicial functions. Within certain limits, and pretty wide limits at that, he was supreme. His intimacy with law-makers, and his knowledge of how laws were made, probably left him with little respect for either. With him, to desire was to possess, if the means of possession were within his reach.

Up to this time we may suppose that he had little concern for the right or wrong of things. But now, as Paul reasoned of "righteousness, temperance, and judgment to come," a conception of a law higher than human law enters his mind; he catches a glimpse of a tribunal to which human tribunals and all their officers are amenable. Instantly he sees himself a sinner.

He well illustrates what is said in the Epistle to the Romans: "By the law is the knowledge of sin" (3:20). "For I was alive without the law once: but when the com-

mandment came, sin revived and I died" (7:9).

Call it what you will, explain it as you may, there is in every man an instinct of retribution, and when a sinner gets a sight of himself in the light of God's holy and just law, his thought forcasts the session of the great tribunal toward which he is hastening and imagination comes flying back from thence pale with the tidings it brings, and before these spectres the mind recoils, the knees smite together and the frame quakes. Felix trembled: he was convicted of sin.

Is there an impenitent person who does not see in Felix, so far, a picture of himself? You have had held up before you God's just and holy law. You have seen yourself in its light. You may have trembled, or you may not. However that may be, you have again and again had the conviction fastened upon your mind that you are a sinner. You have been convinced, beyond a doubt, or a cavil, that you are not right in God's sight.

You have been weighed in the balances and have been found wanting; and you know that that means rejection of God. Though you may not have been convicted of Felix's sins, you have been convicted of your own sins; and impenitent, unforgiven sinners, of whatever degree, will alike certainly fail of the glory of God.

II. *In Felix we may, in the second place, see a man confessing his sins.*

His act was virtually that. He did not, to be sure, openly and squarely acknowledge his wrong, and say as did the prodigal, "I have sinned against heaven and in Thy sight," but his course was an undeniable admission of his guilt.

It is not a common thing for sovereign and subject, for judge and the prisoner at bar, to exchange places. But here the judge is convicted by the prisoner; the sovereign is condemned by the subject. Were it a Roman court, Felix would have the superior position and Paul the inferior.

But now a branch of God's court is in session, and their positions are reversed. And Felix, perforce, accepts the situation. He did not arise in his magisterial dignity and might and crush the man in chains before him: he did not deny the charges, express or implied, that were brought against him.

When a man is impleaded, if he answers "not guilty," the assumption of innocence is on his side, and it belongs to the other side to prove his guilt. If he is unable to answer "not guilty," there is, by that very circumstance, a confession of his guilt.

Felix does not deny: he has nothing to say. But the trembling movements of his shaking frame are so many tongues proclaiming his sin. Had he been innocent, he would have arisen in righteous wrath and dismissed the preacher before him, or have done worse. Not doing it is a confession of his guilt. To escape the ordeal through which he is going, he simply says, "Go thy way for this time."

Is there an impenitent person who does not see in Felix, thus far also, a picture of himself? Who, that has been brought to the bar of God's branch court held here from time to time, could put in the plea of not guilty? By your inability to plead not guilty, has there not been a tacit admission of the charges brought against you, and thus an undeniable circumstantial confession of your sin?

But there has been more than this, on the part of some, at least. To me, personally, and I doubt not to other Christian workers as well, men and women have frankly acknowledged their wrong; have confessed themselves sinners against God and His law; have freely admitted that they ought to turn in repentance unto Him; that they ought at once, without any interposing delay, to become Christians; that it is right for them to do so and wrong for them not to; and that they are without excuse. All this has been freely and frankly confessed. And yet how many such have said, "Go thy way for this time."

This attitude of mind and heart is something I do not understand. It is an insolvable puzzle to me. How a person can stand face to face with the question of his relationship to God; admit that he ought to become a Chrsitian and that it is wrong for him not to do so; admit that his highest and best interests for time and eternity are all on that side; know that life is uncertain, the present moment being all that he is sure of, and that if he dies as he is he is lost; and yet decide the question wrongly, as he freely acknowledges —this I do not understand.

And this is just what not a few people do. How can we account for it? With me—and I suppose the same is true of many others—all that is necessary for me to go about doing a thing is, to see that I ought to do it. If I should refuse to yield to the "ought," I should certainly lose all respect for myself in my own eyes. I should feel meaner than dirt. I would be condemned by my own heart, and God would condemn me; and when a man gets

God and himself down on him, I should think there would be not only no self respect left, but that he would unspeakably loathe himself. You who have been doing this thing, what do you think of yourselves? Would you not sell out cheap? Aye, would you not be willing to pay a pretty round sum if somebody would just take you off your own hands?

III. *In Felix we may, in the third place, see a man compromising with his sins.*

"Go thy way for this time; when I have a convenient season, I will call for thee." This reply has always seemed to me to show a sort of good streak in Felix; *i.e.* to say it makes the man seem not utterly and teetotally given over to the bad.

He did not peremptorily dismiss Paul and all consideration of the claims of God upon him, as his character would lead us to expect he would have done.

It is as though he had said: "I know I am a sinner: I ought to give up my sins: I mean to. But I am not quite ready yet: by and by I will. Circumstances will be more favorable in the future: it will be easier for me then. It is not convenient now; but when the convenient season comes, I will become a Christion, for surely I do not mean to die impenitent." I think his reply to Paul may be fairly interpreted thus.

Before applying this point, perhaps we may as well state the concluding one, which the subject seems to require, viz.:

IV. *In Felix we may, in the fourth place, see a man damned for his sins.*

I shrink from making this statement of his case. It ill becomes any mortal to declare damnation as a fact concerning a fellow man. The business had better be left in the hands of God. I state this point, only tentatively, because it is the logical outcome of the others; for when a man is convicted of his sins, and confesses his sins, and then compromises with his sins by putting off repentance till a fancied convenient season, the necessary consequence is, that if that season does not come, he will die in his sins; and to die in sin is to be damned. Did that season ever come to Felix? I can only state some facts and leave you to draw your own inferences.

The way to treat sin is to break off from it. When a man compromises with it, he simply adds another strand to the cord that binds him to a sinful course; and the likelihood of his forsaking sin is so much the less. Felix added that straw.

Moreover, for two years thereafter, in Caesarea, he had interviews with Paul again and again (24:26), but we do not read that he ever introduced the subject of religion; and though the two men were afterward in the city of Rome at the same time, we have no record that the convenient season came there.

Instead of taking Paul for his trusted spiritual adviser, as he might have done, he installed Simon Magus as a sort of domestic chaplain in his family. His chances for becoming a Christian under such tutelage would be about the same as though he had had the great American blasphemer of the ninteenth century for his high-priest.

Still more, it is certain that he continued his old manner of life. His venality and cruelty as a public officer so increased that his administration became intolerable. Such were the complaints that went up to the imperial city against him, that in the year 60 he was recalled, and a delegation of Jews followed him to Rome to prosecute him for his crimes. They so far succeeded as to compel him to disgorge much of his plunder, but the influence of his brother, Pallas, with the Emperor Nero, who had succeeded Claudius, enabled him to save his neck.

Righteousness did not become a practical matter with him. And as to "temperance," he did not reform, but continued the adulterous life he had been leading.

Drusilla (he had two wives besides) went with him to Rome, and after his trial they both seem to have vanished from history, Felix never to appear again; but about 19 years afterward, a faded Jewish beauty was seen haunting the voluptuous watering places by the Bay of Naples; and in the awful eruption by which Vesuvius overwhelmed Pompeii, she and her grown up boy, Felix Agrippa, were buried beneath the ashes.

A traveller tells us that among the remains of that catastrophe may be seen the perfect contour of a woman's form moulded in the ashen soil, with which the flesh had withered away and the skeleton had fallen bone from bone; and that it needed no wide stretch of fancy to imagine in those sorrowful relics all that is left of the once beautiful Herodian princess, Drusilla, the guilty paramour of the godless Felix. We may draw our own inferences as to the other world.

Do these four points which the career of Felix yields, picture the course of souls today? In our applications we have already considered that each impenitent person may see in Felix a picture of himself in two points—

, As convicted of sin, and 2. As confessing his ns.

I think it also undeniable that every uncon- rted man and woman may see in him a pic- re of self as to the third point, *i.e.* com- romising with sin;—you have, as you think, mply put the matter off; but whether the ourth point, damned for sin, will picture you ruly—that remains to be seen. It would, owever, be well for you to reflect that the nances are more and more against you.

Motley, in his "United Netherlands," re- ates, concerning the famous siege of Ostend, nat a Dutch sloop, in moving out from the leleaguered city, ran upon some shoals, and nus fell a prey to the besiegers. Her cargo as twelve wounded soldiers on their way to ne hospital at Flushing.

These prisoners were immediately hanged, t the express command of the Spanish Arch- uke Albert, because they had been taken upon ne sea, where, according to the infamous de- ision of his Highness, there were no laws of ar.

Prince Maurice, the son and successor of William the Silent, felt himself obliged, much gainst his feelings, to teach the haughty Span- nrd better jurisprudence and better humanity or the future.

In order to show him that there was but ne belligerent law on sea and on land, he rdered 200 Spanish prisoners within his line o draw lots from an urn, in which twelve of he tickets were inscribed with the fatal word *gibbet.*" Eleven of the twelve thus marked y ill luck were at once executed. The welfth, a comely youth, was pardoned at the ntercession of a young girl, who, according o a custom sometimes recognized in that age, laimed him for a husband.

But during the progress of this dread lot- ery, the first man of the 200 that was so ortunate as to draw a blank, with a reckless- ess or a covetousness that is almost incon- eivable, turned and sold it to one of his com- ades, and plunged his own hand again, in lace of the other, into the fatal urn. The re- ult is not recorded; but certainly one is in- lined to think that such foolish tempting of Providence and bartering of the sacred chances f life, at least deserved the gibbet.

Felix sold, for sin, his chance of salvation, nd ran the risk of drawing in the gibbet. o are those doing who put off repentance for convenient season. With the recklessness f the Spanish soldier they barter away their acred chances of obtaining an immortal life. One may think that by saying, "Yes, yes, I will attend to it by and by," he is doing something meritorious, and is to be credited with a measure of good nature. But does he not know that in that case he definitely re- jects Christ? For, not to accept Him is to re- ject Him.

The one who says, "I will wait a little longer: I will enjoy the pleasures of the world for yet a season: there is time enough and chance enough to turn to Christ: I will take the risk,"—what is he doing but deliberately putting forth his arm to the urn that holds the unknown possibilities of the future, and accepting the risk of drawing the gibbet?

You who are parleying with the calls of Divine grace, and carrying over from day to day the awful risks of your soul's eternal des- tiny, the probabilities, both mathematically and morally, are, more and more, that you will draw the gibbet.

Thus did the five foolish virgins, and they drew the gibbet. Thus did the guest who came without the wedding garment, and he drew the gibbet. Shall you? Use the blank which this day's opportunity affords you, write on it your surrender to Jesus Christ, and have it countersigned with His red signature which shall make it your certificate of salvation.

In a certain place where the Spirit of God was evidently striving with many, and where the pastor and others were active in trying to induce people to at once turn to Christ, were a young man and a young woman who knew their duty, but who were waiting. The time for their marriage was set.

At the meeting one evening, when the invi- tation was given, the young man seemed to make a movement as if to respond, and then sank back in his seat. The pastor quietly stepped to his side, and kindly urged him to start at once.

Turning to his affianced, he said, "I will, if you will." "Not tonight," was her answer. Under the pastor's persuasions she finally said, "We will start tomorrow night: I will go with him then." Unable to accomplish any- thing farther, the minister left them, joyfully expecting to welcome them both the next evening.

But the following afternoon, as he was out calling, he was startled to hear, as he passed by the home of the young lady, loud cries of anguish, as of some one in great distress. En- tering the home, she grasped him by the hand and calling him by name, cried, "Oh, if I had only let him go forward last night! Oh, if I had not kept him back until tonight! But it is too late now—too late! He is drowned! He

can never go forward to seek Christ; I kept him back! I waited!"

Her lover had gone out in a boat on the water that morning, and by some accident the boat was upset, and he was drowned. The hours glided silently on, the night came when they two, according to promise, were to start for Christ in heaven, but the young man was in eternity. He waited one day too late!

A shipwrecked crew was clinging to some fragments upon a rock not far from shore, and yet too far to permit a safe landing. A rope had been shot out to them, and one after another had been saved. But to secure safety by this means, the one to be rescued was obliged to spring from the rock just as the full swell of the waves rolled in. Many did it; but one, after missing several chances, jumped just too late, and fell upon the bare and jagged rocks below only to be dragged ashore a mangled, lifeless body.

I think it fair to assume that no one purposes to reject salvation once for all. I think it fair to assume also, convinced and without excuse as you are, that you have thus far put off the matter for what you think will be a more convenient season.

But do you not know that a man always finds a convenient season for doing what he loves to do best? If you have not found a convenient season for accepting the offer of salvation, it is because you value something above that.

The Scriptures know nothing about a convenient season to come. Salvation's convenient season is now.

Dear friends, the rope is thrown to you. The invitation is given you today, before it is one day too late. The ticket you have drawn from the urn of today's opportunity is not inscribed with the fatal word that seals your doom. Say not to Christ's call this moment to you, "Go Thy way for this time," but make this the convenient season. Accept Him, thus making this the accepted time, this the day of salvation.

Be Fair

By J. Wilbur Chapman, D.D.

"As ye would that men should do unto you, do ye unto them."—Luke 6:31.

Put the Golden Rule into practice. Judge men not by single acts, but by the sum of all their acts up to date. When men fail—Be Fair.

Some contend with an ancestry with a downward pull. Yours is quite the opposite—Be Fair.

Some struggle with temptations, trials, and environment of which you know nothing. The wonder is not that they failed, but that they stood so long—Be Fair.

Put yourself in his place who has stumbled. If you had faced his conditions with his past and without the influences that have made you strong, would you have failed?—Be Fair.

Look for strength in people, not weaknesses, failings and faults.

What if the failure has been distressing? As a rule he suffers most whose lapse from that which is true and good is saddest. Lift him up; don't push him further down—Be Fair.

Jesus was always fair. He has been so with you. In spite of your resistance and rejection He gives you the best of His great love. Some day you will be called upon to tell Him why you were not fair with Him.

Bear ye one another's burdens and so fulfil the law of Christ.—*Galations* 6:2.

The Word of God

"He alone can rule his own spirit who puts himself under the command of the Spirit of God, revealed in His Son, Jesus Christ our Saviour." "No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellowmen upon this foundation, and upon this foundation only; for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration." "I am sorry for the men who do not read the Bible every day. . . It is one of the most singular books in the world, for every time you open it some old test that you have read a score of times suddenly beams with a new meaning." "There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable Word of God." "The providence of God is the foundation of affairs, and only those can guide and only those can follow who take this providence of God from the sources where it is authentically interpreted."—*Woodrow Wilson.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

He shall hide me in His pavilion.—Psalm 27: 5.

There is no hiding place for the sinful except in His pavilion where He will hide you away from all evil, where He has room to hide a universe of souls. Anywhere else sin will find you, torment you with the lashings of conscience and the regrets of remorse. If God cares for the movements and shining mission of His worlds, will He forget to provide for His children, for whom He created the house of the universe?

If the heavens declare the glory of God, how much more should we reflect His shining beauty. God the Father so loved us that He sent Jesus, Whose heart of love is big enough to cover us all away from our sinfulness. The heart that bled for us we can trust to hide us safely. He hides one at a time, as He died for each one. "He loved me and gave Himself for me." His motherly, sheltering care is great enough for all. There are basketfuls left when all the multitudes are fed; room enough in the fold when the flock comes home. Is it not wonderful how far love will go to find a single wandering sheep, that it may hide in His protecting care from the enemy.

When the burden of death or the thought of after death is heavy upon us, we fly to Him for comfort Who says, "Be not anxious for the morrow; sufficient unto the day is the evil thereof." For our fears are often imaginary; hidden with Him we fear no evil in the dark valley. Faith clings to the sweetness of the Saviour's peace that passeth all understanding while hidden in the refuge of everlasting arms.

No earthly consolation can comfort like the heavenly hiding; some troubles need eternity to heal for earth has no balm for such depths of sorrow. We therefore leave the present and future with Him; the endless life will lighten all burdens and soothe all sorrows, while it often reflects back upon the earthly house of this tabernacle, flooding it with glory, as we are waiting for it to be dissolved.

The days of our years are three score years and ten. —Psalm 90: 10.

Do not those who have passed this Psalmist's age limit still delight to tip their hats to Father Time, continuing to say "Good-morning"? Are we not hoping for the four score years, even if they are at times laden with labor and sorrow? One who has proved that life is really worth living wishes to grow old a little longer.

In age, loved ones seem nearer and dearer; friendships formed in the home, the church and society grow more delightful.

Working while the day of life lasts is more and more pleasing, knowing that as our day is so our strength will be. Napoleon once asked what disease killed a certain man. "That of having nothing to do," was the reply. The aged who are faithful and true believe in the sentiment "It is never too late" to learn; never too old to work and beautiful to die in the harness.

Our heavenly Father Who has blessed us with long and useful lives is preparing a wider and grander career for us in His everlasting kingdom.

Is it not well to remember that we did not know as much of this life when we came into it as we do now of the life to come? We know heaven is unending; its inhabitants are pure and holy; its angels congenial ministering spirits. We are assured that sickness and sorrow, pain and death, sin and Satan will never enter there. Therefore we have made no mistake in choosing the Christian pathway in life's early morning, for now at evening time, it is light. So we may behold at the end of the way the splendor of the setting sun and the gildings of the coming morning.

Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise Him Who is the health of my countenance and my God."—Psalm 42: 11.

David's songs in sorrow have awakened every chord of feeling in the human heart. They express his own spiritual biography in their outflow of emotion and melody.

David suffered the loss of loved ones, was cast down when Saul hunted his life, when Absalom plotted for his throne, when banished from his kingdom, and when Nathan declared "Thou art the man who hath sinned." Is it any wonder that at such times he thirsted for the fellowship of God? It was not laws and forces or the order of nature, mere heartless abstractions, but the personal Lord and Saviour Whom he longed for.

Personality is more to be desired than immortality; it is the first essential. For what would life be for one alone in the universe a

wanderer, without a home or country or a Being Who could respond to your longing for help, your heart of love. We know that prisons have palaces proved when Jesus abides with you there.

It is not better conditions or circumstances that we pray for; environment is always subject to change. But it is the everlasting God our arms would clasp when the soul whispers "My Father, My Saviour, My Lord!" I must know that my Redeemer liveth and dwelleth in me, speaking peace to the troubled waves of sorrow in order to complete tranquility of spirit.

Is it not a help to remember the deliverances of past years, when He was the God of Abraham, Isaac and Jacob, knowing that hitherto He hath helped His followers in all their trials. I will therefore praise Him Who hath been the help of my countenance all my life; my hope shall ever be in my Creator and Guide! He fills the aching void in my disquieted, disappointed spirit. He is nearer than breathing, closer than hands and feet. When all the waves flow over me, He walks upon the waters by my side, making light afflictions a far more exceeding and eternal weight of glory. His "Peace, be still!" quiets every billow. It is then I know my Father's house is my home; His heart my hiding place. It is only love that will satisfy love. Out of His fullness I receive grace and peace. O that all who are athirst may come and take of the water of life freely, drinking from a pure river, flowing from the throne of God and the Lamb. Fountains of wealth and pleasure will never satisfy!

The forty-second Psalm is the Psalm of a troubled world, the cry of prisoners for liberty, freedom from the slavery of the passions, from bereavement, misrepresentation, persecution, poverty and famine. Hope thou in God! He will not tarry—He will surely come!

The path of the righteous is as the dawning light, that shineth more and more unto the perfect day. —Prov. 4: 18.

The heavenward trail may at first appear narrow and long, uninviting and self denying, but the valiant pilgrim delights in bravery, consecration and courage. One must remember, also, that Christ, the supreme Companion, waits at the gate to accompany us. When one strikes this trail, he is sure of a glorious ending, as well as of much joy along the way, amid the illumination of ever increasing brightness, till the morning land bursts upon the raptured view.

Our Lord has blazed the trail through the deep dark valley and over Calvary's mountain. He Himself is the Way, the Light and the Glory at the end of the way.

The Christian pathway is never lonely, for a vast multitude has left its footprints in the sands of time, making a well beaten pathway for us to follow, as they followed Christ. Another multitude, which has finished its course, cheers earth's travellers from the upper galleries, while other millions accompany us on the way. The trail to the home of the soul is no lie, no cunningly devised fable. God's golden realm of riches is infinitely superior to that of Golconda or the Klondike. His searchers after truth do not live in old shacks while toiling for wealth, but in mansions of splendor, as they mine the golden riches along the banks of the river of life. Christian travellers do not make the journey alone, like miners seeking gold, but take their families with them to the celestial country. Moses, who stepped from the trail on Pisgah's mountain into the golden streets of the city, after a residence of fifteen hundred years, returned to the Mount of Christ's Transfiguration to receive the full answer to his prayer, "Show Me Thy Glory!" The divine sacrificial glory in the face and form of Jesus was far above any other brightness in all the universe of God. Was it not worth coming from heaven to earth to behold?

Elijah, who made the last lap of the finished course in a celestial chariot, accompanied Moses, that, by the mouth of two witnesses our Lord would be strengthened to complete His earthly journey up Calvary and Olivet. Peter, James and John knew that the victory of the Christian traveller was unspeakably greater than the toils and trials of the way. Let us, therefore, follow the Bible trail, guided by the compass of the Holy Spirit; the Divine Word will be a lamp to your feet and a light to your path, full of the treasures of wisdom, knowledge and inspiration.

"Are the love, and the joy and the glory
More than My blood could win?
In the Name of the Son Beloved,
Beloved one, enter in."

* * *

But as to the good things of this life, and its ills, God has willed that these things should be common to both the righteous and unrighteous, that we might not too easily covet the things which wicked men are seen equally to enjoy, nor shrink with an unseemy fear from the ills which even good men often suffer.—*Augustine.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Seven is the perfect number in Bible symbolism; and Jesus crystalizes the Beatitudes in seven well balanced epigrams. These are followed by a true appreciation of the world's testing. Having the blessedness of these beatitudes the worth is increased by persecution. This gives us an opportunity to manifest our worth and to cultivate these rare virtues by exercise. Thus we give special honor to the "prophets," whose glory was thus enhanced.

"Hunger and Thirst After Righteousness"

Philippians 3: 1-16

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14: 17.) God's kingdom must be right, its first essential. The great truth taught in the Temple Service was that righteousness was at the heart of God's worship. In the ark of the covenant, in the Holy of Holies, were the tables of the law. God is righteous in all His ways.

The kingdom of Heaven can be for those only that desire to be right. Those hankering after wrong cannot know its blessedness. In proportion as we hunger and thirst after righteousness of life and conduct so will we share in the blessedness of the upright life. David, with all his faults, desired to be righteous; and this saved him in spite of his sins. Read Psalm 63.

It is easily seen why so many professing Christians are not happy in their religion. They tolerate so much that is not right in their life. They compromise with evil to suit their lower purposes. Being true may mean a loss of material things and of favor; and many do not see the issue, and make a bad bargain. They grasp and eat a mess of pottage and lose their birthright. If we hunger and thirst after the right, nothing else will satisfy, nothing else will appeal to us. Our soul should crave the right as burnt lime craves water.

"They shall be filled." This phrase is very expressive. It means "saturated," as slaked lime is satisfied, saturated. The greatest satisfaction on earth is that coming to us when we do the right and are right. To gain some advantage by doing wrong makes our conscience a tormentor. God does not promise to give us all the money we desire, or all the pleasure, or all the fame; but He does pledge Himself to give us righteousness and its counterpart, happiness. Craving rightness we get our fill.

"The Merciful"

Matthew 25: 31-46

Some try to show their own righteousness by being severe on others, in whom they can discover some flaw. There is a better way. If we are altogether right we will be merciful to those that err, and forgive them as God, for Christ's sake, has forgiven us. Besides this, we will find the joy of life in being merciful to those in need. The Judgment Day will stress this truth.

The merciless critic is mercilessly criticized. That is everyday reality. Faultfinding is no sign of goodness nor of intellectuality. "Judge not that ye be not judged." Read Matt. 7:1-5.

The merciful spirit is necessary if we are to enjoy the blessedness of being forgiven. The unmerciful servant in the parable shut himself off from the blessing his Master was willing to give him. "Forgive us, as we forgive others." The merciful spirit is itself a blessing, a thing of beauty and a joy.

The merciful soul is heaping up treasures for the eternities. This spirit not only helps those that come for help, but searches out the needy; and the good done to them, is done to Christ. Besides, the ones helped will in all eternity have a kindlier feeling towards their benefactors. What an atmosphere this will give to the heaven of the merciful.

In spite of our best intentions, and our best efforts, we sometimes slip and perchance fall. This gives others an opportunity to be merciful; and we appreciate this courtesy. We sin against God; and He is pleased to forgive those that are forgiving to others. "They shall obtain mercy."

"The Pure in Heart"

Psalm 24

"Man looks on the outward appearance, but God looks on the heart." The Pharisees wore fine clothes and were scrupulously clean bodily; but Jesus told them that they were like whited sepulchres. Such people cannot see the nature of God, much less see God Himself. These hypocrites were orthodox and meticulously strict in their ceremonies and rites; but they could not understand God. Thus they crucified the Christ.

"The heart is deceitful above all things, and it is exceedingly corrupt; who can know it?" (Jer. 17: 9). What hope can we have

then? If we try to drive out the evil, and sweep and garnish our heart, then other spirits worse than the first may come in, and make us worse than before. Many a man has tried and failed. Because we are not sufficient in ourselves God has provided a way. He has given us His Holy Spirit, by Whom we are sealed unto the day of redemption. When we open our heart to the Spirit of God, He comes in and by His loving presence banishes all evil. Our body is the dwelling, the temple of the Holy Spirit.

Only the one that has beauty in his soul can see things beautiful. Only the one that has music in his soul can hear the musical. Ole Bull and John Ericson were boys together but they drifted far apart in their life. Ole Bull had marvelous musical power with his violin; and John Ericson had great mechanical skill. They met again in New York, but Ericson did not wish to hear even his old friend, and forbade him to play to him in his factory. "I haven't a particle of music in me." But Bull began to play his best; and the soul of Ericson began to awake. He was entranced. He gave a signal and the machinery stopped and the workmen came to listen. "I never knew until this hour how much I have lost out of my life."

Only the one that is pure in heart can see God, Who is absolutely pure and good, to infinity. Purity is its own blessedness; but added to this is the unspeakable happiness of knowing God, and seeing God, "face to face."

"The Peacemakers"

Romans 5: 1-12

The efficient peacemaker must himself be at peace. He must be a true citizen of the kingdom of Heaven, if he is to make that kingdom increase. This peace comes through loyalty to Jesus Christ, Whose Spirit brings all the faculties of the soul into harmony. Blessed is the one thus prepared to be a peacemaker.

The one enjoying the peace of God, which passeth all understanding, desires to bring others into the same blissful state of mind and heart and soul. This gives him the motive for changing discord into harmony, turning enmity into love, and making foes true brothers.

When the peacemaker accomplishes this reconciliation in others, he has the satisfaction of doing a good deed, and he has the gratitude of those reconciled. War of every nature is hell; and harmony is Heaven.

The peacemaker is further blessed in that he has pleased God. The Son of God is the Prince of Peace, and the true expression of the Father, Who desires peace in all His kingdom, the peace of righteousness.

"They shall be called sons of God." The highest compliment that can be paid to man is to be called the son of God. The highest honor possible for a human being is to be ranked as the son of God. The highest attainment of a son of man is to be like the son of God, the Father of our spirit.

Thus making peace between individuals, or classes, or nations is the highest achievement of mortal man. It is the surest way to promote the kingdom of Heaven. Introductory to this and essential for this is bringing the ones at variance into peace with God. Jesus Christ accepted this as His mission to earth, reconciliation with God and with one another. He is the divine Prince of Peace and the divine Leader of peacemakers.

* * *

Prayer—Some Helpful Suggestions

Prayer brings power. Prayer is power. The time of prayer is the time of power. The place of prayer is the place of power. Prayer is tightening the connections without the divine dynamo so that the power may flow freely without loss or interruption.

Prayer wonderfully clears the vision, steadies the nerves, defines duty, stiffens the purpose, sweetens and strengthens the spirit.

Pressed by duties, by opportunities for service, by the great need around us, we are strongly tempted to give less time to the inner chamber, with door shut. "Surely this work must be done," we think, "though it does crowd and flurry our prayer time some."

"No," the Master's practice here says with intense emphasis, "Not work first, and the prayer to bless it. But the first place given to prayer and then the service growing out of such prayer will be charged with unmeasured power. The greater the outer pressure on His closet life, the more jealously He guarded against either a shortening of its time or a flurrying of its spirit. The tighter the tension, the more time must there be for unhurried prayer.

Surely the greatest power entrusted to man is prayer-power. But how many of us are untrue to the trust, while this strangely omnipotent power put into hands lies so largely unused.

A taught ear is as necessary to prayer as a taught tongue, and the daily morning appointment with God seems essential to both.

Extract from Jesus' Habits of Prayer.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

Chapter 3—Ivy Hall

She felt like one cast away upon a desert island, and though she heard the incessant chatter of her companions she was all the more overcome by a feeling of loneliness.

She was experiencing for the first time, that one is even more lonesome in the midst of a multitude of strangers, than in a deserted forest.

IVY HALL was the most pretentious of the woman's dormitories at West Hill University. It was an old building, but completely renovated a few years back. Originally it had been called Lacy Hall, after the donor. But with the extensive additions and changes made, and because of the Virginia creeper which completely enveloped two sides of it, it no longer retained its olden name,—except in the catalogue,—but was known as Ivy Hall. Probably, if the vines had been detached at the side of the main entrance, the tablet bearing the more ancient name would have been revealed. Indecorous young men, such as are so much in evidence in such educational circles, referred to the building by still another appellation. In their slangy parlance, it was called "Flapper's Roost."

To this building, in mid-September came Helen and Bettie under the care of Mr. Barnes. He was jubilant, for had he not prevailed upon his young charges to connect themselves with a worthwhile institution: the pride of the state, and the acknowledged center of culture of the times?

The rooms reserved for them were on the second floor, with the windows framed in with ivy, and looking out upon a narrow lawn which terminated in a well-trimmed hedge, separating it from a side street. The suite assigned to them consisted of a cozy study, from which opened two tiny sleeping apartments, one for each girl.

Deciding which of these each was to occupy was a matter of short consideration; and Mr. Barnes had the girls' trunks, bags, and personal belongings brought up and placed in the proper rooms. Certain articles which were designed for general use could be placed in the common study, as they came to them in their unpacking. This occupied them at once, for Mr. Barnes had given all his advice on the way coming; so he hastened away to the office to make financial and other arrangements, that he might catch an early train back home.

Helen also was enthusiastic, taking her humor from her father; but Bettie was quiet and on the verge of tears. To admit the truth she was as homesick as any girl under the circumstances could become. Any one of like experience realizes what such scenes mean. She felt like one cast away upon a desert island, and though she heard the incessant chatter of the young ladies in the halls and about the building, she was all the more overcome by a feeling of loneliness. She was experiencing for the first time, that one is even more lonesome in the midst of a multitude of strangers, than in a deserted forest.

Adequate stages of unpacking were soon reached, and the rest left for a later time. Clothing likely to wrinkle if too long confined in trunks, was shaken out and assigned to a proper place on hangers in the closets. As the various intimate personal belongings came more and more into sight, a decidedly homelike feeling commenced to diffuse itself.

Soon they were chatting contentedly together, comparing ideas as to arrangement, fitness, and the proper position for this, and the exact location for that. Some belongings which the other had not seen yet must be brought out, exhibited, and admired in true school-girl fashion. Then the dust and grime of their journey must be removed, and the tired faces cooled with the conveniences at hand in the tiny bathroom. Helen grew quite ecstatic.

"Did you ever see such a convenient little suite of rooms?" she asked. "I am sure we shall have a happy time here. And, Bettie, you do not know how glad I am that you are here to share it with me. Just imagine me here alone; or with some strange girl I might,

or might not come to like,—probably not. You do not know how I appreciate your sacrifice in giving up your plans for Nazareth to share in this."

"You mean *our* plans for Nazareth," replied Bettie, laughing.

"Yes," said Helen, also laughing at the correction. "I should have said our plans, for I was as enthusiastic about Nazareth as yourself; and somehow I feel that our life here will not be quite so satisfactory and complete as it would have been there. But I am sure our rooms here are pleasanter and more convenient, for you know the girls' dormitory at Nazareth was not a very inviting prospect from all reports."

"But if I had you for my room-mate nothing else would have mattered," insisted Bettie, crossing to her companion and placing an arm about her. "Well, any way we are here; and we must be just as happy as we would have been at Nazareth,—or try to be." Bettie's voice took on a wistful tone in concluding.

And then an ominous silence fell upon the chattering, running bevy of girls in the hallway outside, and the odor of some unpleasant substance permeated the room. Betty glanced toward the door and was sure she could see the spray of the offensive vapor coming through the keyhole. Any one who has experienced the odor of ammonium valerianate realizes the plight of the girls.

"Of all things!" sputtered Helen, clapping her handkerchief to her mouth and nose. "Do they begin hazing new girs at Ivy Hall before they have their trunks unpacked? And in broad daylight as well? Surely they have some originality to say the least."

And then came three loud, slow knocks of such a hollow, unearthly sound, as to start waves of chill coursing along the backbone of the two. How such a sound was created was a mystery great as the sound itself. Helen afterwards learned the secret of it, in fact, became an expert in trying it on other new girls. It owed its unearthly, subdued sound to the resonant effect of a large light box, open toward the door, with a small hole through which the hand could be admitted to slip along an attached rosined cord. But, at this time, in its strangeness and weird nature, it was really blood-curdling, unlike anything they had ever heard before. She sat down on the edge of the table in pale affright. Bettie, aroused, hurried to open the door, only to find that the knob would not turn, and realized that it was being held by some strong device on the outside. It was a hexagonal affair, and lent itself to a mechanical clamping which made it as firm as rock. No efforts of hers could open it.

As she retreated, she heard a rustling crackling sound, and turned toward the door again. Helen was already staring, pale-faced, at the bottom of the door, beneath which tiny tongues of flame, scintillating with flashing sparks were curling through. They recognized this as some sort of fireworks effect; but it was no less alarming. The fringe of a rug caught fire, blazed up, and died out, its demise being mourned by the odor of burned wool. As they gazed, fascinated, the flames ceased, and a folded paper, resplendent in blood-red ink, was slipped beneath, accompanied by a chorus of sepulchral groans from without. At this moment, every strange manifestation ceased; a peculiar quiet held the air, while Bettie hurried over to the door and snatched up the paper.

As she unfolded it, she started and dropped it in affright. It was so cold, and ghastly moist and clammy. It stuck to her fingers, leaving blood-like stains as she tore it loose. The words written upon it were in blood-red characters, interspersed with dark-red blots, which at first sight looked like blood. In a moment she recovered herself and regained the paper. Helen now came forward, placed her arm about Bettie's waist, and silently the two began to read:

"The Witches of Ivy Hall serve notice on all new girls, that at midnight there will be a great commotion, the like of which the new girls have never experienced. There will be awful scenes of violence and dark mystery. Pain, and weeping, and moanings will be on every side, unless the sacrifice of a box of chocolates be placed outside the door. This will mitigate the curse for *one night*. But beware, there will be more to follow."

This was closed with a rough resemblance of a skull and crossbones, depicted in verdant green.

"Easy to make that sacrifice!" exclaimed Helen, as she broke into an unnatural peal of laughter. And then Bettie gave way. She was not naturally weak, but the strangeness of it all overcame her. Disappointed as to her cherished plans for Nazareth, where no such hazing was tolerated, the remembrance of her leave-taking from her father and mother who were leaving the next week for a long trip, the insistent pangs of homesickness, the excitement of the weird warnings, a fear that somehow they had made themselves distasteful to their fellow-students,—all seemed to accumulate like a stored-up flood in a single instant of time. She fell upon Helen's neck in a violent fit of sobbing such as the homesick girl

her first days at college only knows.

This was too much for Helen. Her reserve gave way also, and they both sank down in the middle of the floor, and wept. Finally, through that vestal ceremony, the cobwebs of the day's experiences were washed away. They arose, comforted and sunny, bathed their red eyes, donned their most charming gowns, and went forth to introduce themselves to such students as they found passing through the corridors and loitering about the reception-rooms. And, later, they joined the converging stream of girls as they gathered in the dining-room for the evening meal.

They became at once the center of a ring of new girls. The older ones were friendly, but distant. A group gathered in their study. As bed-time approached, their satellites slowly decreased; until, finally, a mere half-dozen were left. They chatted, and exchanged experiences. After a while, all admitted having received the terrible warnings. Some were fearfully concerned. Hazing threatened, or expected, is always a disquieting and disconcerting dread and suspense. Others were defiant; while some laughed at it as a joke.

Bettie had fully regained her characteristic faculties, and brought her good sense to view the situation. She summed up the best course to pursue in her compelling, sweet voice:

"Do not be frightened or impudent when they come. It is all meant for foolish fun and nothing more. Join in with them, and have as much fun as they do. We may have to submit to some quite unpleasant things, and perhaps even painful ones. If we resent it, the persecutions will last for a long time, and be more severe; but if we take it as real sports, the affair will soon end."

"I shall do no such thing!" declared Mary Bailey. I'll smash their faces if they try any nonsense on me. This whole hazing nuisance is a disgrace to a college, and I'll not stand for it."

But Mary's attitude was not so popular as Bettie's. At least, the girls appeared to take little stock in Mary's boast. In a short time they scattered to their rooms. After they were gone, Helen locked the door and brought out a great box of chocolates which her father had bought for her on the way.

"Bettie, shall we put this outside the door?" she asked.

"And have it devoured by sheep and goats alike within the next ten minutes?" rejoined Bettie.

"That's so," confirmed Helen on further thought. "I must be frightened out of my senses. We had better put it out at midnight, when we hear them coming."

"Or, suppose we study out something original, and join in the fun in real earnest," suggested Bettie, thoughtfully. "I do not approve of this foolish hazing idea; and do not see why sensible people will stoop to it. But if we have to go through with it, let us divert it from mere "roughhouse" lawlessness into something worth while and really amusing. What shall it be?"

After a long consultation, they made their plans. The door was to be left unlocked. The open box of candy was to be set in the middle of the table, and the lamp left burning. The lamp-bulb was covered with a blue cloth, which gave a peculiar pallor to every object in the room. A dummy was made of pillows and cushions, and robed in a black dress, veiled to represent a witch, and given a place in a chair at the table, facing the door. Gloves were attached to the dummy for hands. These hands were to rest on the box of candy, and one was to hold a paper in its fingers. They collaborated upon the paper which, when completed, read as follows:

"Welcome, fellow Witches! You are alive, but I am dead. If you doubt it, pinch me. As I am, I hope you shall never be. I have here the sacrifice for you. Help yourselves, but leave some for me. I also like chocolates. Disregard this request, and my curse will follow you. My curse is, That too much candy will bring you internal pains, troubled sleep, and a morning headache. Farewell!"

Dressed in kimonos, the girls tumbled into bed just at midnight. But they decided to occupy the same bed. Soon there were sounds outside, and a hoarse voice demanded, "Open in the name of the avenging witches! The sacrifice is not here, and we will be avenged. Open, or we'll smash the door!"

No response was made, save smothered giggles beneath the covers. Seeing the light shining through the transom, the invaders were puzzled, and one tried the knob. All stood amazed as the door released from its catch, was flung violently open, as by unseen hands. The ghostly, dim light startled them at first; and they fell back and gazed in wonder at the silent, spectral dummy. Then they saw the candy, understood, and with boisterous laughter, rushed for the table, furtively watching against a suspected trap. The paper was plucked from the witch's hand, passed silently from one to another, and evidently read with great satisfaction. They were shrouded in sheets in orthodox spectral fashion, and so disguised that their identity was hidden. Even

without this, neither Helen nor Bettie would have known them, strangers as they were.

Silently, at a signal, they filed into the sleeping-room, and sat down in a weird row, side by side, along the edge of the bed. It trembled under their added weight. But neither Helen or Bettie moved. Feigned sleep held each pair of eyes tightly shut. With smothered laughter, each spectre discarded its sheet, laid hold of the two, and drew them out of bed.

"You dears, you!" said the leader. "We shall not harm you this time. Come out, and share in the witch's curse!"

"The candy may be poisoned," reasoned another, assuming a look of mock gravity. "And to test it, you must eat first; come along!"

And amidst the suppressed hilarity, the girls had to explain the cause of the door swinging open. They had tied a trunk-strap to the knob, and attached the other end to a tilted chair, in which all the heavy objects in the room had been piled. As soon as the knob was turned the door was jerked open with violent force.

But other new girls were to be visited, and shortly the invaders rearranged their sheets and stole out into the hall; with a parting admonition to Bettie and Helen not to eat too much of the witch's curse.

Helen was in high spirits. The lark appealed to her, and she was wishing she was a sophomore so that she might be invited to go with them on their proposed rounds. As it was, she furtively opened the door and crept a distance down the hall in the wake of the retreating figures. Then, screams came from a room just around the corner. There was the sound of a heavy fall, the witches affrighted, ran hither and thither, and mysteriously disappeared.

Bettie went to the door to call Helen back, but she was nowhere in sight. She was about to start in search of her when she saw the matron coming up the stairs, and the head-monitor hurrying to meet her. A few whispered words and the monitor rushed down the stairs, while the matron hurried around the corner of the hall and disapperaed. Still, Helen did not return.

Bettie knew that it was the better and safer course to remain quietly in her room, for if any serious harm had been done, an investigation would follow, and she would be suspicioned and questioned. Truth would compel her to reveal the names of the girls who had visited her room, so far as she knew them. In their enjoyment of the candy and other episodes, the leader had unthoughtedly introduced them. But impulsive Helen apparently had not stopped to reflect upon consequences; had likely dropped into the midst of the disturbance, an innocent bystander, but destined to become the scapegoat of the escapade.

Bettie was much alarmed at Helen's fate, and this alarm gave way to hysterical fear, for Helen did not return that night. Bettie walked up and down her room in sleepless affright as the hours lengthened and the day dawned, bringing the girls back to their circuit of the corridors and the halls, and about the day's affairs.

At breakfast she found it impossible to elicit a particle of information. There was a suppressed air hanging over every movement. Evidently there were two classes present: those who knew too much, and were afraid they might betray themselves; and those who knew too little, were anxious to know more, but fearing to ask too many questions lest they might be drawn into unforeseen complications. Shortly after Bettie's return to her room, Helen came in, quiet, pale, and with appearances of a prolonged strain of fright and fatigue. Her first words were alarming but not intelligible to Bettie.

"The doctor says she will live; but it is likely she will lose the sight of one eye."

"What are you talking about?" Bettie asked. "Who is she? And what do you mean?"

Helen looked across at her puzzled as she replied, "Why, have you not heard? Do you not know what happened to Mary Bailey last night?"

"No," replied Bettie, a great fear sweeping her.

Helen was incredulous. She thought everybody in the building knew. Finding that Bettie was indeed ignorant of anything that had passed, and pressed to explain the whole affair, she began:

"Looking down the hall last night, and seeing no one in sight, I crept round the corner to investigate. Just as I was opposite Mary Bailey's room, slipping along quietly, close to the wall, I heard a crash, followed by a scream, and the sound of a body falling to the floor. Immediately a dozen girls came rushing out and scattered in every direction, divesting themselves of their sheets as they ran. In a moment I stood quite alone. I hurriedly opened her door and found the room in darkness; but from the light reflected from the hall, I saw her lying insensible upon the floor. Finding the switch, I lighted the room, and was horrified to find her face covered

with blood, and that it was trickling across her cheek onto the rug beneath her.

"My first impulse was to run for help, but I realized that time was too valuable for that; I shouted for help, and set to work to render such crude first-aid as I could. My shouts aroused the girls for I heard them opening and closing doors, and became conscious of awe-struck students peering into the room from the hall. I knotted a handkerchief, placed it on the severed artery and held it there by the pressure of my finger, hoping to retard the flow of blood until help should come. After what seemed an age, the head-monitor came bustling into the room, and I directed her to call the matron, and to reach the phone and call a doctor as soon as possible,—the one nearest the dormitory,—and to hurry. As she left the matron came in, and by our combined efforts we got her onto the bed and kept the flow of blood until the doctor and nurse arrived.

"I helped them all I could, forgetting all thought of time and place. It was not until a few minutes ago that I became conscious it was day again. We had worked for hours picking out the pieces of glass about the girl's eye; and trying to keep life in her body. She was wild with fear and pain, and her eye is in a terrible condition. I never passed through such a strain, and hope I never shall have to again.

"I do not know what happened at the start. But I imagine the hazers smashed in her door, as it is broken and shivered; and that she showed resistance as she said she would. Because of her impudence, one of the girls was tempted to strike her with some glass object, —a drinking glass, or bottle or something of the kind. The blow must have been a hard one, shattered the object used, knocked her senseless, splintered her glasses and drove the broken pieces into her eyes and face.

"The matron kept asking me questions about the occurrence, and I could only deny that I knew anything about it; that there was no one in the room except Mary when I reached it. It is evident, however, that she suspicions that I had something to do with the accident. If the authorities investigate the matter, as they likely will, it may look serious for me. But the doctor said I saved her life; so, whatever comes, I surely ought to be satisfied as to my part."

At this stage the matron came swooping in. She had followed Helen to her room, and likely stood outside for some time listening before entering. She was angry because she could find no one to blame. She proposed, so she said, to have a sweeping investigation at once. She claimed she was responsible for the conduct in the house, and she planned to make an example of all involved in this affair. Then, she turned her venomous, bitter tongue upon Helen, abusing the girl and heaping upon her all kinds of suspicions, until Helen, overcome by the senseless and unceasing attack, turned to Bettie for help. And the loyal Bettie rallied to her friend's assistance.

"If you permit hazing here," began Bettie emphatically. "You must expect just such serious results. Hazing is always as dangerous as it is unnecessary. This is not a fit time for an investigation and not a proper way to begin it."

Bettie crossed to Helen's chair, knelt by her, and placed an arm about her. Then she continued, "Helen has worn herself out, and through her work, you may be thankful that you have a comparatively small matter to investigate instead of a murder to be responsible for. It is serious enough, of course, and Helen will be willing to aid you all she can in your investigation; but she is tired out now, and I am going to put her to bed, and see that she sleeps. She will not run away, and when you want her for a *real* investigation, you will find her here. The best thing you can do now, is to retire and leave her in peace. But will you please send up something that will settle her nerves, and enable her to sleep?"

This unexpected response brought the matron to her senses. Without another word she went out, closing the door. But Bettie could read in her eyes that so long as Helen remained at Ivy Hall, irrespective of the outcome of the investigation, there would be warfare between them.

* * *

A Question

Every day from the city observatory at Madras, India, the timepieces of over 9,000 telegraph offices in the empire are set right, and the operation takes two minutes. It is worth while, so the government thinks, to stop traffic on over 72,000 miles of telegraph lines and over 287,000 miles of telegraphic wire, at least once every 24 hours, to correct wayward clocks and set them to the sun. If taking time to set clocks right is of such importance in an empire, which will one day crumble into dust, how much more important it is to take time to set the soul right, which is to live throughout the eternal ages! —*Ida Q. Moulton.*

LIBRARY TABLE

The Great Age of the Antediluvians

By the Reverend A. Achtermann, Apington, Iowa

THE *Ladies' Home Journal,* November, 1919, contained the following article:

"Men who love to dig into what ordinary mortals accept as facts and wonder at them, now say that the ancients of Biblical days reckoned time, not by solstices and equinoxes or by the sun or the movement of the earth, but by the moon. Thus a year with them was a lunar year, or every time the moon came around they counted it a year. Roughly speaking, there was a little more than twelve and one-half lunar months of approximately 29 days each in a year. This makes it easier to understand how Adam lived to be 930 years; according to our present reckoning he really lived to be 74. Noah's 950 years become 76 years; and the daddy of them all, Methuselah, with his 969 lunar years, turns out really to have been 77 years, according to our way of figuring. Later, of course, the equinox was considered, and six moons, or approximately six months became a "year." Hence Abraham's 175 years become about 87 years of our time. All of which sounds more plausible about those supposed long-lived patriarchs."

This brief item was read and believed by thousands. In my own congregation I had people that accepted this as absolutely true, and instructed their children to believe it. This claim is nothing new. It has often been made by men who taught a natural theology. I have met old men who told me that their Sunday school teachers had instructed them with the selfsame explanation, and that they had accepted this as true without giving it a second thought. After I had explained the claim of God's Word concerning the age of these ancients, they immediately confessed the Bible claim to be true and excused themselves, saying that they never pondered over this subject. That is the trouble. People don't take time to think. Let us take the time and see whether the Bible claim is true.

It is true that not only did the antediluvian race have lunar months, but also the people after the flood up to Christ's birth and all our forefathers reckoned time according to the moon, and therefore we have the word "month" in our language, showing that the moon was not only conspicuous as time-reckoner in the olden times, but also in the days of our forefathers, and there are more people today figuring time according to the moon than according to our present way of figuring in our calendar of today.

How does the above-named writer know that the ancients of the Bible knew nothing of solstices and equinoxes? Because these are not mentioned in the Bible? That surely is no proof. This much we know positively: That all ancient nations, though they had "lunar" months, had twelve months in a year, and they all found it necessary to intercalate a month every few years, to adjust themselves to the solar year. So the Hebrew year always commenced with the new moon of the month of Abib or Nisan nearest to the vernal equinox, as a rule immediately after it and never long before it. Though they had lunar months, yet they had solar years, for the seasons governed the year and they added a whole month after the month called Adar about seven times in nineteen years, calling the intercalary month Ve-adar. And if the seasons govern our present years, is it not self-evident that the seasons governed the years of the antedeluvian race just as well and that they knew that spring, summer, fall and winter made a year?

It is a mistaken assertion that the Bible ancients figured a lunar month for a year. According to that (Gen. 5:9,12,15,21) Enoch was not 90 years old when he begat Kenan, but only seven years; Kenan not 70 years old when he begat Mahalalel, but only five and one-half years; Malhalalel was not 65 years old when he begat Jared, but only five years; Enoch not 65 years old when he begat Methuselah, but also only five years.

In Gen. 1:14 we read: "And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." This passage is also translated: "The lights in the firmament of heaven shall be to divide the day from the night; they shall be for signs and for seasons and for days and for years." This creative decree of God was known to the antedeluvians just as well as it is known to us, though they did not possess the printed page; but it was passed from generation to generation by word of mouth among the children of God. So man figured according to the sun, moon and stars, which were given to man for signs and seasons and days and years. If the writer of that article had opened the Bible and read Gen. 7 and 8, he would have found there recorded (7:11,12):

the six hundredth year of Noah's life, in second month, the seventeenth day of the nth, the same day were all the fountains of great deep broken up, and the windows heaven were opened." And the rain was on the earth forty days and forty nights ot one and one-third years). Note 7:24: nd the waters prevailed upon the earth an ndred and fifty days" (not five years, is it uld have to be recorded, if a lunar month s reckoned a year, as the writer of the ar- le claims). Read also 8:4: "And the ark ted in the seventh month, on the seventeenth y of the month, upon the mountains of arat. And the water decreased continu- y until the tenth month; in the tenth month the first day of the month, were the tops the mountains seen." Then in verse 6 we e told of forty days thereafter, in verse 10 e are informed of seven days, also in verse , making 54 days, which, with days not giv- in verses 8-9, bring a year of 12 months to close. Then we are instructed in verse 13: And it came to pass in the six hundredth and st year (of Noah) in the first month, the st day of the month, the waters were dried from off the earth: and Noah removed the overing of the ark, and looked, and behold, he face of the ground was dry."

So Gen. 1:14 and chapters 7 and 8 estab- sh sufficient proof that the ancients' lore also ncluded a solar year in connection with their unar months. Now permit me to show how utile is the claim of the writer of this article n regard to the long lives of the antedeluvian ace by taking Noah as an example.

He was born 1056 years after the creation f man, or 126 years after Adam died. If hose 1056 years were only lunar months, it ould have been but 88 years. Who would laim that the human race could multiply to so ast a number as is recorded in the Bible with- 88 years? But we understand and believe to be true when we are told that 1056 years ad passed when Noah was born, and that 056 plus 600 years had rolled by when the eluge destroyed the human race for its wick- dness. This would-be wise writer continues: Later, of course, the equinox was considered, nd six moons, or approximately six months, ecame a year. Hence Abraham's 175 years ecome about 87 years of our time." This riter did not even know that Abraham was orn but two years after Noah's death. If a ear in Abraham's day had but six months, hen there would not be anything miraculous the birth of Isaac, for Abraham would not ave been 100 but only 50 years, and Sarah not 90 but only 45 years old. Then Joseph would not have been 17 years, but only eight and one-half years old, when he was feeding the flock with his brethren, and was sold by them to the Midianites or Ishmaelites, who in turn sold him to the Egyptian Potiphar. Then Joseph would not have been 30 years old, but only 15, when he stood before Pharaoh, a marvel of divine wisdom. Of course, all that would be absurd. But if we take the Biblical narrative, just as it stands, it is very plausible; yea, we are convinced of the truthfulness of its simple statements, which do not need any verifying.

Now how shall we explain the longevity of the antedeluvian patriarchs? Let us remember that "the physical constitution of Adam and Eve was adapted to a life without end. They were created provisionally immortal, and a great part of this extraordinary vitality remained to them, and to their posterity, even after the fall. The diminution of human life was very rapid after the flood until the times of Abraham and from that to the days of Moses; when it seems that 70 or 80 years came to be the ordinary limit of human life, as happens in our days." (Pratt, "Genesis.")

If anyone really studies the Scriptures, he will always find all statements reliable, and the statement of Ps. 119:160 always verified: "The sum of Thy word is truth" (American Revised Version). Children of God, read and believe the Scriptures and your faith will be made firm and will stand fast.

Reviews of Recent Books

By Prof. L. S. Keyser, D.D., Springfield, O.

The Return of Our Lord. By Arno C. Gaebelein. Our Hope Publication Office, 456 Fourth Ave., New York. $1.00.

Again we have a good book from the mind and heart of Dr. Gaebelein, who knows so well how to handle the Word of God. He has a sensible way of viewing the Bible and of interpreting it. While he never runs off into ultraism, or any of the wild methods of interpretation, he still is utterly loyal to the Word. He rebukes the fanatics who think that they can tell just when the Lord's return will occur, and all others who have fantastic notions about eschatology. Yet he believes thoroughly that the Bible teaches a special apocalyptic *parousia* of our Lord, to establish His kingdom on earth. He believes in what are known as "the rapture" and "the great tribulation," and the return of the Jews to Palestine and Christ's rule over them. He has no confidence

in the modernistic doctrine that the second coming of Christ simply means the gradual evolution of the world into goodness and millennial joy; for our Lord Himself questioned whether He would "find faith on earth" at His second advent. The representations of Christ Himself as coming in "the clouds with all the holy angels with Him," and in "great glory," so that "every eye shall see Him," will not admit of a spiritual glossing to make it mean something else. This is certainly a good treatise on the return of our Lord. In the last chapter fifty Old Testament prophecies concerning His second coming are cited and analyzed.

The Gospel of John: An Analytical Exposition. By Arno C. Gaebelein. Our Hope Publication Office, 456 Fourth Ave., New York. $2.50.

The value of this book lies largely in its cumulative power. As you read along, you feel yourself spiritually strengthened more and more. It is a complete work. The author comments on verse after verse and yet preserves the unity and sequence of the teaching throughout. We are happy to note how Dr. Gaebelein upholds the Johannine authorship of the gospel and gives good reasons for that position. He quotes from history, from the apostolic and church fathers; he gives reasons from the very nature of the situation, and from the internal evidences, that an apostle must have written the work. Why did not John repeat what the synoptics tell about the life of Christ is satisfactorily explained. Many references are given to show that the gospel must have been written in John's old age and after the destruction of Jerusalem and the *diaspora* of the Jews. Apt quotations from the church fathers and from the learned commentators of all ages abound. The author thus proves that his researches have been extensive.

But, after all, the greatest feature of the work is its exposition of the text of this great and divinely inspired gospel. In reading it your experience is enriched; you feel that you are growing in grace and in the knowledge of Christ; you are constantly seeing new beauty in the divine Word. It is simply wonderful that, after so many centuries of Biblical interpretation, a new book of 414 pages can be written on one gospel, and so many new and precious treasures can be found. Was there ever a more convincing evidence of the divine inspiration of the Bible? If it were of merely human invention, it would have been exhausted and laid on the shelf long ago; but here it comes along in 1925 as bright, fresh and living as ever!

Modernism and Miracle. By Rev. Paul G. Krutzky. The Lutheran Literary Board, Burlington, Iowa. Paper bound, 30 cents.

In these days, when the supernatural seems to be swallowed up in natural law, and in the views of many persons upon whom Modernism and evolution have gotten their strangle-hold, there is need of just such a book as this. The Bible is through and through a supernatural book, and professes to give to mankind a supernatural revelation. But in these times men want to know whether the Biblical representations of miracle can be harmonized with modern conceptions of natural law, the law of uniformity in nature's processes, and the idea of the universe as a closed system. Mr. Krutzky has dealt very effectively with these profound problems. He knows the present situation in scientific quarters, and is able to counter the objections of the naturalistic evolutionists against miracles. He shows that, if uniformity of law did not generally prevail, there could be no miracles; for the very fact that nature's methods are generally uniform brings in the miracle as something exceptional, and therefore a special divine work for an especially important purpose. We hope this book will have a wide circulation. We should like to see it go into the hands of the agents of evolution, who would find that they have mistaken the character of God and the cosmos when they want to confine His operations to their favorite scheme of merely natural and uniform processes.

Evolution and the Bible. By Rev. A. Funck. "The Witness," Baxter, Iowa. 25 cents; in lots of ten or more, 20 cents each.

A man who gets right down to business, so to speak, and does not dogmatize or use invectives, is the kind of a polemicist needed in the present crisis. Well, we are glad to say that Mr. Funck has conducted his debate in the right way in this tractate. While he is very much in earnest, he treats his opponents fairly. He does not browbeat them. He simply argues the case. Our opinion is, that he shows clearly that evolution is not scientifically proven nor philosophically based, and that the Biblical doctrine of creation wherever anything new is introduced into the world-order is much more reasonable. His references to high scientific authorities both in this country and in other lands proves that he has read widely on the questions at issue. He evidently reads German scientific works, and many of the best

them have been coming out positively against evolution, while others feel many misgivings regarding its scientific standing. We hope many copies of this little treatise will be circulated and read. The Synod of the Reformed Church, to which the author belongs, passed vigorous resolutions against the doctrine of evolution, and declared that "in its theistic form it must be characterized as deistic."

The Christ Child: A Christmas Cantata. By Professor J. F. Ohl, Mus.D.,D.D. The United Lutheran Publication House, Philadelphia, Pa. 60 cents per copy; $6.00 per dozen.

How beautiful! Dr. Ohl, a professor in the Lutheran Theological Seminary at Mount Airy, Philadelphia, Pa., certainly knows good music and is a gifted composer. In fact, the music of this impressive cantata is entirely his own composition. How we should like to hear it rendered by a good chorus! Our only regret is that we did not receive it in time to review it before Christmas, so that church choristers and choirs could have secured it for rendition at the Christmastide just past. But we hope they will make a memorandum of it for next Christmas. It has parts for soprano, alto and tenor solos, and of course many parts for the full chorus. Both music and words are of a dignified and worshipful character, so that it is a suitable presentation in the house of God. The subjects dealt with are as follows: Prophecy, the annunciation, the shepherds, the wise men, the manger, and a closing chorus entitled, "There are Sounds in the Sky."

What After Death? By L. Franklin Gruber, D.D.,LL.D. The Lutheran Literary Board, Burlington, Iowa. $2.00.

A ripe scholar, a deep thinker, a clear writer, and, best of all an earnest evangelical Christian is Dr. Gruber, the author of this important volume. Those of us who have read his previous books, "Whence Came the Universe?" and "The Einstein Theory," know what to expect when we pick up a new book from his pen. The present volume comprises an examination of the several theories of future retribution and an exposition of the teaching of the Scriptures as to the state of the lost and the state of the saved. The author is the professor of Systematic Theology in the Chicago Lutheran Theological Seminary, located at Maywood, Ill. In this, his latest book, he proves himself a trained and competent Biblical theologian and a capable Christian apologist. Not only does he give a correct interpretation of the Biblical teaching, but he also assigns good reasons for accepting what the Bible teaches.

The rich and elaborate table of contents shows that he has discussed the following topics: Annihilationism, Soul-sleeping, Second Probation, Purgatory, Universalism, the eternity of future punishment, the nature of future punishment, and the nature of future blessedness. Thus the future life is discussed in all its phases. As all men feel that there must be some kind of a future destiny, it will be well for them to read this valuable monograph on the subject, so that they may be led to be prepared for the destiny which God has in store for them if they will accept Christ and serve Him.

The Patmos Visions: A Study of the Apocalypse. By Philip Mauro. Hamilton Bros., Scripture Truth Depot, 120 Tremont Street, Boston, Mass. $3.00.

This is a truly monumental book. It contains 576 large octavo pages. It is a well made book in every way. The print is large and clear-cut, the spacing of the lines is wide, and the paper is of the best quality for book purposes. And all this great work deals with only one book of the Bible! What a volume is the divine Word, which never becomes exhausted! While we do not pretend to have mastered Mr. Mauro's book, nor to be competent to pronounce judgment on the positions he has taken and the interpretations he has given, we are impressed with the comprehensiveness of the mind that could grasp and co-ordinate all the facts and material it contains.

The author says he was impelled to write the work. At first he felt reluctant to undertake it; but, as he proceeded in his study of the Apocalypse, he felt that the key to its interpretation had been put into his hands. So he could not keep the good news to himself, but must share it with his fellowmen. He was guided by two principles: First, that the Apocalypse was written, not in common speech like the other books of the New Testament, but in the *sign* language; second, that every sign or symbol is interpreted somewhere in the Bible. Then he adds: "For the Apocalypse sends those who would search out its treasures to every part of the Bible, thereby proving its relation to all the other books as an essential part of one design." A good proof, this, of the organic unity of the Bible.

Our author does not endorse either of the two generally accepted interpretations of the Revelation, namely, the Historicist and the Futurist, although he accepts certain prin-

ciples in both systems. He believes that "the words of this prophecy" refer to events in the present dispensation, and not to events subsequent to it, because Christ promised to "show unto His servants the things which must shortly come to pass." Then in a marvelous way our author proceeds to give the meaning of the symbolical language and wonderful imagery of the book of Revelation, drawing from it rich treasures that strengthen faith and fill one with greater love and admiration for the Bible than ever before. It is impossible to enter into details here, but we can assure any student of the apocalyptic parts of the Bible that a rich reward will come to him through the perusal of Mr. Mauro's book.

Deuteronomy: An Introduction, Translation and Exposition. By Eduard Koenig, Thel.D. Volume III of Sellin's Old Testament Commentary. A. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Pages, 248. Paper bound, $1.45; cloth bound, $2.05.

The "old defender of Biblical truth" again speaks with clearness and definiteness in this commentary. A careful reading of the sixty pages devoted to the introduction to Deuteronomy makes one thoroughly acquainted with the mind and spirit of this master exegete. As is Koenig's custom, he frankly presents the various critical positions, and then logically proceeds with a scientific and Biblical presentation of the points under consideration. The same method is used in the actual explanations of the text where passages are considered spurious or doubtful.

Deuteronomy has been the target of many critical attacks. No scholar denies the composite nature of the work. But Koenig is very successful in proving the essential unity of the book. Weighty considerations for this view are given—reasons which have been overlooked, or else treated as negligible, but which our learned commentator sets forth in their proper place as vital arguments. No less forceful is his argument showing that the division into singular and plural sources is not solidly established.

Concerning sources, Koenig maintains that the foundation of Deuteronomy is built on the ancient Decalogue. Of course, the J and E covenantal sources and the P code are also factors in the production of Deuteronomy.

Deuteronomy, as we have it today, is thought by some critics to have originated somewhere about 700 B. C. Naville places its composition in Solomon's time. Koenig proves beyond a doubt that Naville's assumption is baseless. The history of civilization and the history of religion are allied in furnishing powerful support.

That notable event of 621 B. C.—the finding of the law—is most incisively discussed, to prove that the high priest, Hilkiah, did not substitute a forged Deuteronomy for the ancient book of the law.

One cannot refrain from greatly admiring the author of this commentary. He is a genius. More is said in a few pages than is written in some whole commentaries. Not a superfluous word is used, yet every detail is considered. The whole book, its content and the circumstances of its composition, all are lucidly placed before the reader. There is nothing vague, nothing uncertain. Besides, an index of almost 10 pages aids greatly in finding any topic.

In Eduard Koenig the Christian Church has an able, "an old defender of Biblical truth," as he chooses to call himself. He is a critic of the highest order, but a constructive critic. It is his desire to expose the weakness of all fallacious assertions, and especially to defend the invulnerable character of the divine element in the ancient Hebraic books. His method is scientific, his knowledge profound, his insight deep and his motive hallowed. He knows his Bible, not from without, but from within and is a Hebraist of deserved repute. Life-long study of Semitic languages and literature, added to his natural and exceptional endowments, enables this "mentally young" scholar of almost 80 years to speak with authority.—*E. W. Hammer.*

Is Evolution True? A Debate. By George McCready Price and Joseph McCabe. Watts & Company, Johnson's Court, Fleet Street, E. C. 4, London, England. Paper bound, one shilling net.

We have read this report of the famous debate in Queen's Hall, London, with mixed reactions. As is so often the case, neither contestant seemed to get anywhere. Both of them appeared to be under some kind of constraint. Too much of the time was taken up in parrying blows and making explanations. We have read a good deal after both of these sparrers and polemicists, and know that, when they get right down to thinking calmly, both of them can acquit themselves many times better than they did in this public contest. Joseph McCabe is an out-and-out evolutionist, and just as pronounced in his rationalism, and has written some books on the side of evolution that prove him to be a man of ability and argumentative force. But in this essay the only thing of value that he brought forward was the

ckness of the strata beneath the city of ndon to indicate the great age of the earth. ell, that might be a fair inference, but sure- it would not prove the evolution of life m non-life, or of one species from another, of man from sub-simian tribes. Professor ice did not show himself as strong as he es in his writings which he composes under s exciting circumstances. His effective point as that the fossiliferous strata of the earth not appear anywhere in the order deter- ned by the evolutionists, but very often in e reverse order. Still, the book has some lue, though it will be much better to get ofessor Price's highly meritorious recent oks, "The New Geology" and "The Phan- m of Organic Evolution."

nesis. Translated and explained by Dr. Otto Procksch. Second and third edition. Deichert'sche Verlagsbuchhandlung, Leipzig. Paper bound, $3.70; cloth bound, $4.30.

Here is another of the newer Genesis commentaries. It is one of the series of Old Testament commentaries edited by Dr. Ernst Sellin, of Berlin University. Mention of the name of Sellin as editor of this Old Testament Commentary may arouse some prejudice among those who are acquainted with his attitude toward the Old Testament. However, the individual commentator in this group reveals his own personal attitude and not Sellin's.. Incidentally it may be remarked that Eduard Koenig, of Bonn, has written the commentary on Deuteronomy.

The book before us is the work of Dr. Otto Procksch, of Greifswald University. It is a critical, scholarly work, manifesting tendencies toward higher critical views which are not popular with strict fundamentalists. It is quite rich in material and offers many things of value for the psychology of religion.

The very division of the book portends the author's position. Unlike Koenig, Procksch divides his commentary according to the three main acknowledged sources of Genesis. These sources are: The Jahvist and the Elohist documents and the Priestly Code. Our commentary begins with Gen. 2:4, and proceeds through all portions of Genesis believed to be of Jahvistic origin. The Elohist division begins with Gen. 15. The section of the Priestly Code begins with Genesis 1:1. A commentary divided in this manner is very confusing. It leaves an undesirable impression of reduplication. The lines of demarcation between the sources are not always clear and precise. On the whole, the work is on the side of the dissecting and negative critics, and is therefore unsatisfactory to evangelical believers. So we do not commend it, but again call attention to Dr. Eduard Koenig's great work on Genesis reviewed in a previous number of this journal.

Bread and Salt from the Word! Twenty-one Sermons. Second edition. By Dr. Theodor Zahn. Deichert'sche Verlagsbuchhandlung, Leipzig, 1925. Paper bound, $1.45; cloth bound, $1.80.

Bread and salt are the fundamentals of our physical subsistence. We may live without delicacies and dainties, but bread and salt are essential. Dr. Zahn offers us true "Bread and Salt" from the Word of God, so that the inner man may be properly nourished with the most essential food for the soul. He has chosen twenty-one sermons from the many he has delivered as university preacher for the last 53 years. The oldest sermon was delivered in Goettingen in 1871. The latest is of very recent date, and was preached in Erlangen.

In every one of these sermons we find glimpses of the author's pronounced ability as a New Testament scholar. Who among theologians does not know Theodor Zahn of New Testament exegetical fame! The venerable author, now 87 years of age (born October 10, 1838), has put the richest fruit of his long, varied experience and profound study in these sermons. They are just plain Gospel sermons on free texts, appealing to the heart of even a child. Yet the skill of the exegete is discernible to the initiated.

Zahn deals with the fundamentals of our Christian faith. He knows no wavering. He has no "tendencies." His convictions, based on prayerful, scholarly study of the Word, he utters fearlessly. No wonder a great number of his students, impressed by his plain exposition of divine truth, requested the publication of his sermons.

For devotional stimulus, practical application, and Biblical exposition, especially of the New Testament, perhaps no more effective sermons have yet appeared.—*E. W. Hammer.*

Duerer, Michelangelo, Rembrandt. By Dr. Hans Preuss. Booklet I of "Life's Ideals Among Men." Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Paper bound, 25 cents; cloth bound, 40 cents.

This is one of a series of booklets dealing with ranking personalities in the field of art, religion, philosophy and music. No attempt is made to write biographies. The object of these sketches is to show what varying ideals spurred these men on in their life's work.

The pamphlet before us deals with three great painters and the influence of their age upon their art, and, in turn, the influence of their art on posterity. Their productions are a revelation of their spirit. The sketches are written in a very fascinating style. Duerer, Michelangelo, Rembrandt—each one lives before us as a real man. We gain an insight into their very soul, their emotions, their inclinations. We recognize their ideal and the causes which contributed to its formation.

It is a pleasure in the retreat of a quiet hour to feel and know the spirit emanating from the Renaissance and Reformation, Gothic and antique style, inner rest and unrest and strong individualism in art. There are tense moments and ramifications. All is colorfully presented in this series of pamphlets on "Life's Ideals Among Men." They help us better to appreciate the men as well as the age in which they lived.—*E. W. Hammer.*

Old and New: A series of sermons for the Church Year on the Old Testament Pericopes. By Hans Kubert. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Paper, 95 cents.

Here is a series of sermons which pastors will enjoy. The texts chosen from the Old Testament are designed to cover the plan of salvation for the whole Church Year. The author has been very successful in attaining his object. The series affords a pleasant change from the usual Gospel and Epistle pericopes. Though Old Testament subjects are chosen, the sermons are replete with New Testament thoughts. They ring true to evangelical thought and teaching. Jesus Christ is the central power throughout the whole book. Much illustrative material, drawn from actual life, from literature and from historical events, brings the preacher's message close to the heart. He is dealing with mortal men. He understands their passions, their problems, their joys and their sorrows. With inimitable persuasive power he leads the sinful heart to the foot of the cross.

The sermons are intended for those who, though obliged to be absent from divine worship, yet gladly turn to the sermon book to feed their souls on the Bread of Life. The style is smooth, clear and easy. Preachers will find these sermons stimulating, offering new suggestions, opening new visions and affording different approaches to the same unchangeable theme of "Jesus Christ, the same yesterday, today and forever."—*E. W. Hammer.*

Additional Book Notes

An unusual example of city evangelization was recently carried on in Chicago. It was a systematic home-to-home distribution of a gospel tract, entitled "The Man Who Died for Me," a narrative by Mrs. J. K. Barney. A half million of these booklets were placed under the direction of The Bible Institute Colportage Association (D. L. Moody, founder) at the request and expense of a former citizen of that metropolis, who as a boy worked in a print shop and sold papers on the streets of Chicago. Besides Mrs. Barney's graphic story, the tract contains a valuable article called, "What is Wrong with the Churches?" Price per dozen, 15 cents; per hundred, $1.00.

From the Northwestern Publishing House, Milwaukee, Wisconsin, there comes a booklet of distinctive value entitled, "Evolution: The Answers of Eminent Scientists Gathered During Thirty Years," by Rev. William Dallmann, one of the most acute and cultured ministers of the Lutheran Church in America. Here are actually 79 pages of testimonies from scientists, not preachers and theologians, who have borne witness against this crude evolutionary theory. Some of them are advocates of the cult, but, being honest men, they often make admissions that are fatal to the theory, and of these concessions the author takes full advantage. He must have read widely and keenly to gather so many telling excerpts. If you want to see how far from being an established science evolution is, read this book and note well the witness of scientists themselves against it. The price is 15 cents.

The Christian Literature Company, 416 Eighth Ave., S., Minneapolis, Minn., have issued a valuable tractate on "The Theory of Evolution," by H. H. Gran, Ph.D., Professor of Botany in Oslo University, Norway. The publisher says: "The church has nothing to fear from science, but it has a great deal to fear from pseudo-scientists and sensational preachers." This leaflet can be had free by writing to the publishers. Several other tracts of importance may be had for the asking.

* * *

Barthold Georg Niebuhr (1776-1831), one of the most acute historians, critics, and philologists of modern times, was swayed at times by the problem of unbelief, but in his latter days he wrote: "I will have none but the God of the Bible, and my son shall be taught to believe in the letter of the Old and New Testaments, with a firm faith in everything I doubted."

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☐ Rocky Mountains (Helena—Butte)		59 00

2ee

Mail this coupon to A. B. Smith, P.T.M. 915 Northern Pacific Bldg., St. Paul, Minn.

February Special In Hose

Men's Hose—For the month of February sale we offer here one of the best wearing hose that is made—our No. 80—at a price lower than we have yet seen it offered. It is a Black hose with White Split Foot—Drop Heel that will not show when low shoes are worn. No seam across the toe. Especially recommended for tender feet. A genuine old-fashioned Split Foot Quality Hose. Made for all year round service.

Sizes, 9, 9½, 10, 10½, 11½, 12. Note that there are none size 11.

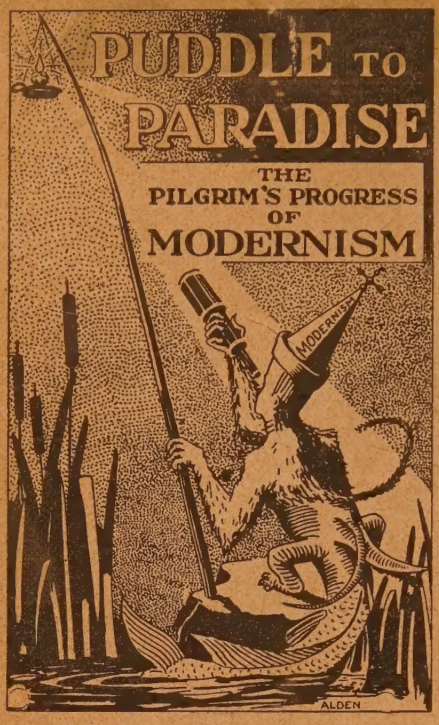
This hose has always sold at 3 pairs for $1.25 or $4.00 per dozen. We will sell this lot, during the month of February, at **3 pairs for $1.00; 6 pairs for $1.75; 12 pairs for $3.25.**

Women's Hose—For the month of February we offer an unusual Ladies' Hose, at a price that must appeal to women. It is our regular No. 10 Ladies' Hose. We could not replace this lot at prices named in this sale.

It is a Black Hose, Welt Top—very elastic; can be used for Outside size. It is a beautiful Mercerized Lisle, with a very fine finish. Is exceptionally good wearing quality. Medium weight. Triple High Spliced Heel and double sole, and fine gauge. Black only. Have it in all sizes from 8½ to 10. Here is beauty combined with value, and at pre-war prices.

This hose never sold for less than $1.25 for 3 pairs, or $4.00 per dozen. We will sell this lot during the month of February at **3 pairs for $1.00; 6 pairs for $1.75; 12 pairs for $3.25.**

Boyer Manufacturing Co. **Reading, Pa.**



PUDDLE to PARADISE

By the author of **Jocko-Homo Heavenbound.** Has eight full-page Picture Parables, any one of them a hard hitting sermon in itself. Jocko-Homo is the little book of fun, facts and keen satire that nine church papers that favor evolution stopped advertising. It was circulated in a school where evolution was taught contrary to the wishes of the parents and one student wrote to tell us it was a **"Mouth Shutter."**

Read what Prof. Leander S. Keyser says of these books on page 574 of Nov. Bible Champion. We quote just a fragment from his review.

"We find that they contain an argumentation that is smashing. We do not know of another author who has pointed out the impossibilities and absurdities of the theory more keenly and, to our mind, more effectively."

Hundreds who read this live in a community where the teachers of the public school are destroying the faith of the children and monkeyfying their pedigree. Circulate these books among the students and you will surely "start something." Send for one book and see if it stirs your soul.

The TOADSTOOL Among the TOMBS

Is a new book by same author, with 15 cartoons by clever artists, that are worth your study. This book will not be so easily understood by children but it will make uphill work for the "modernist" preacher if his flock reads it. The cartoons of "The Porous Plaster Mill," "The Ape That Pitched His Tent Toward Sodom," "The Church on Wheels," "The Crowded Bed," "The New Tower of Babel" and "Ingersoll We Come" are any one worth the price of the book.

Any one of these books postpaid for 20c. The three for 60c, and six books mixed as you please for $1.

If you wish a quantity to sell or distribute, we sell at cost. This is an unusual opportunity for pastors, parents, teachers, evangelists and agents. You can make money selling them and do great good at the same time.

We accept stamps, but have too many. Silver dimes always reach us if the envelope is strong. Why not send us a dollar and let us remit change in stamps.

HOMO PUB. CO.

Main St., Rogers, O.